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Our object, by this publication, is to promote pure religion, sound morals, christian reforms; the abolition of slaveholding, caste, the rum-traffic, and kindred crimes—the application of Christian principles to all the relations, duties, business arrangements, and aims of life:—to the individual, the family, the Church, the State, the Nation—to the work of converting the world to God, restoring the common brotherhood of man, and rendering Society the type of heaven. Our text book is the Bible; our standard, the Divine law; our expediency, obedience; our plan, the Gospel; our trust, the Divine promises; our panoply, the whole armor of God.
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The Principia.

First Principles in Religion, Morals, Government, and the Economy of Life.

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SPECIAL PROPOSITIONS.
1. Old subscribers in arrears for *two* years, who will send us THREE *dollars* shall be entitled to the enlarged paper to the end of the current volume, without additional charge.
2. Old subscribers in arrears for *one* year, who will send us *two* dollars, shall be entitled to the enlarged paper to the end of the current volume, without additional charge.
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4. Two dollars for a new subscriber will pay for "The Principia" one year, and either of the following books with postage prepaid.
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5. Four dollars for two new subscribers will pay for two copies of "The Principia," one year, also one copy of the "Democracy of Christianity" in two volumes, and two copies of "Our National Charters" including postage prepaid.
6. Any individual who will get up a club of not less than ten new subscribers for one year each, to be sent to one post office, may retain one dollar each for commission.
7. Each new subscriber, including those above mentioned, will be entitled to one copy of "Our National Charters" postage prepaid.

OBLIGATIONS IMPOSED BY NATIONAL OPPORTUNITIES OF DOING GOOD.

A Discourse by Rev. Dr. Cheever in the Church of the Puritans.

Pro. 3-27. "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."

There is nothing we should be more careful of, lest they escape us, unused, unfulfilled, than the opportunities of doing good. Those of getting good are not to be compared with them, for preciousness, for it is better to give than to receive, and the time is coming, when the opportunities of doing good will be found to have been infinitely more precious than of receiving. Such opportunities, promptly and heartily used, will constitute a heaven within the heavens. And when the worth of them is seen and known, then how will men mourn their want of promptitude and heart in seizing them.

The land rises in value thousands of dollars on an acre, the moment it is settled and improved, and if a city is built there, or a mine is opened, what you could have purchased for a hundred, you could not get for ten thousand, when men have discovered and proved the possibilities. Men regret that they had not known, that they could not have foreseen. But in moral things, they do know, and it needs no foresight, nor any experiment, but only a right heart. The want of that, is what lose everything. Wherefore is a price put into the hands of a fool, to get wisdom, seeing he hath no heart for it?

A man, or any set of men; a man, a church, a government, a nation, persons in authority and power, who have the opportunity to do good, either by direct ministrations of good, spiritual or temporal, or the opportunity to sow the seeds and set the plants of good, the opportunity of setting good a-flowing, or fountains a-playing, and will not do it; such persons are guilty, according to the preciousness and grandeur of the opportunities vouchsafed and neglected. The history of the world, nay, our own experience and observation in it, are crowded with such instances of neglect, such a career of waste, oftentimes wanton and wilful to a degree of guilt almost unpardonable; and as according to the proverb, hell is paved with good intentions, so is the pathway to it covered with the wrecks of blessed opportunities; the carcasses of slain angels lie strewn along the way, angels that waited on us, pulled us by the garments, besought us for our good, but we heeded them not, ran past them, and they fell by the wayside.

To him that knoweth to do good, and doeth it not, to him it is sin. If we were not depraved beings, if we had not fallen from God, and from the love of goodness, and the image of his holiness, if we were like the angels, and loved to obey God and to do good as they do, the announcement in this text would be a mere truism, as much as to say that sin is sin. Nay, it would not merely be that; it would be the statement of an incredible lunacy, if we should say: To him that knoweth to secure a fortune, to him that hath opportunity to obtain a crown of riches, power, and glory, to him that has the opportunity of gathering great learning or amassing boundless wealth, and doeth it not, to him it is madness and self ruin. To do good, is to make ourselves like unto God, and to do good from right motives, is to secure for ourselves a harvest of blessed results through eternity, and there is no way in which a man can do so much good to himself, as by doing good to others, no way in which he can make himself so happy as by making others happy.

Thus it is now with our opportunities as a nation, especially our opportunities of doing good. We are on trial of our character with respect to the race thrown upon us, in the question of our treatment of them. It is a trial of our own freedom, which is not freedom, if it is not for others as ourselves. Ourselves are proved unworthy of it, and it will be taken from us, if we are not willing to impart it to others. If ye have not been faithful in that which is another man's, who shall give you that which is your own?

Of this great and solemn fact, the people do not seem to be conscious. But it is now especially that their temper is being tried, and all material trials, all of circumstances, are unimportant in comparison with this. Ye judge yourselves unworthy of eternal life, as a people, if ye put away this opportunity from you. This moral trial is of unutterable worth, if we come out of it in God's likeness, but it is critical beyond conception, and as yet, the image of the divine justice is wanting.

Meantime, God shows us how easily he can break our Union in pieces, as a potter's vessel. If we show ourselves, in our very blessings and privileges, selfish, exclusive, sectarian, bigoted, and oppressive, we prove ourselves plainly, before God and the universe, unworthy to possess the supremacy on this continent. In our treatment of the colored race, we set an example before the world, which, if the nations should follow it, would leave not the semblance of justice on earth; and God will not endure such guilt out of so vast endowments, such a waste of mercies, such intense selfishness, such defiance of heaven.

After nearly two years of the discipline of suffering through this slaveholding rebellion and war, two things are still prominent in the government and nation; 1st, the ignoring of the rights of the colored race, and the claims of justice, and 2d, a practical denial of the government of God, replacing our own views of expediency for his eternal will. Our material interests are all that is regarded, and the greatness of the moral crisis is being lost sight of. We have chosen to defer moral means to the last necessity, if not utterly to reject them, and have thrown the whole issue of the conflict on the trial of our strength in war, grounding all our rights upon the right of war; many going so far as to deny that we have any right to do justice to the enslaved, but what the war power gives us.

And we have deliberately and avowedly deferred and refused justice, if its claims could be avoided, and so, in the fact brought out of our being governed solely by a regard to our own prosperity, we seal our own condemnation. It has been a selfish expediency that we have avowed, as our supreme rule of conduct, and we have chosen our own rulers on that principle, and God, you are well aware, in such a case chooses men's delusions for them, and in giving their own choice sends leanness into their souls.

Lifting us between earth and heaven in such a struggle as this, God requires and has the right to expect from us, an example for the nations, that should be as a perpetual electric light for all ages—a north star. But if, instead of acting on the principles of freedom and justice, we publicly renounce them, who can measure the depth and power of demoralization produced by such conduct.

What makes the case worse with us, is this glaring fact, that though we have, up to the very last moment, disavowed all idea of acting from justice or humanity towards the enslaved, or from any other motive than the coldest and most diplomatic expediency, declaring that the measure of justice demanded of us from God should never be executed, save only when it had become a palpable necessity for our own existence, we are, nevertheless, now taking to ourselves, the credit as of a high, grand and noble act of piety, justice, generosity. The heavens never beheld a manifestation of more deplorable national vanity and lying; for in the manner of the doing of this act, and with the declared motives, there is nothing but the barest, unreserved national selfishness We have at length said, "If we must be hanged, rather than emancipate, we will emancipate; but even then, only in part."

There is no justice in *that*, no nobleness in that, no humanity in that. That does not pay our debt to God and the universe. We have offered God and justice twenty five cents on the dollar, rather than be cleaned out at public auction by the Sheriff; and having done that, we go about buying up our own notes, intending to renew the partnership with Satan. Do we think we can succeed in such a scheme? If we could, what would be the lesson to the universe? That villainy, and not honesty was the best policy. And the effect of such morals and such principles taught by the government of a christian nation, cannot but be deplorable to the last degree.

And to take credit for this! to demand applause for this! How can there be aught of self-respect or virtue left in the bosom of that man, who will take to himself the praise of a noble action, when he intended only a selfish one? As if the brethren of Joseph, when they found the result of their wicked schemes against their brother, to have been the salvation of their father's house, and the prosperity of Egypt, had been willing to receive the praise of such glory as the thing which they themselves foresaw and intended.

Sympathy with the President.

One cannot help sympathizing with the President, as an honest man, on account of the predicament in which his flatterers have placed him. He has not professed to be better or wiser than the people, and repeatedly has desired to know what the people would have him to do; and they have always forbidden him to interfere with slavery, as long as he could avoid doing so; not until the compulsion was upon us. Yet he is now compelled to listen to a shout of universal praise, as if he had led them to an act of generosity and justice, when he knows that neither they nor he intended such an act, nor have yet performed it.

The Poet Cowper's satire upon Kings is true.

"For while they live, the courtly laureat pays
His quit-rent ode, his pepper-corn of praise,
And many a dunce, whose fingers itch to write,
Adds, as he can, his tributary mite.
A *subject's* faults a subject may proclaim,
A monarch's errors are forbidden game.
Thus far from censure, over-awed by fear.
And praised for virtues that they scorn to wear,
The fleeting forms of majesty engage
Respect, while stalking o'er life's narrow stage,
Then leave their crimes for history to scan,
And ask with busy scorn, Was this the man?"

If President Lincoln could speak forth, freely, the judgment of conscience in answer to the flatterers that wait upon him, he would honestly rebuke them.

Gentlemen, he would say, you give me credit, and the nation, for a measure of generosity and justice, which we never intended, and therefore cannot honestly receive the credit of. The very essence of this measure is, that it is a necessity which we cannot any longer avoid; a measure of expediency for ourselves, which we never would have executed, had we not been driven to it. The generosity and the justice we would avoid if we could. We have kept the slaves in the condition of slavery as long as we dared, and we never should, for their sakes, have interfered with their condition, but were ready and stood pledged still to guarantee to their masters and owners the right of ownership, the right of slaveholding, uninterruptedly and forever. We would even have amended our Constitution, for the rendering of such ownership indestructible and eternal. And it is only as a means of victory for ourselves over the white rebels against our government, that we have ever proposed the setting free of any of their black slaves. And we shall now make the number thus delivered from their chains as small as possible, our object being simply and solely the restoration of the Union as it was, and for our own sake, for the sake of the whites, not the blacks, whom we regard as the disturbing element among us, the element that has no right to interfere with our prosperity and progress; and inasmuch as it does seriously thus interfere, we propose to expatriate this disturbing element as fast as it is made free. The expatriation will be voluntary, but at the same time, the expatriated or colonized race, or the race whom we propose to colonize, must understand that if they refuse this measure for our relief, if they refuse to expatriate themselves, in order that we may be released from the suffering occasioned by their presence among us, they place themselves in glaring contrast with the disinterestedness of such a patriot as Washington, and of all great and good men who have not hesitated to sacrifice their own ease and comfort, to benefit the community around them. If they refuse this voluntary virtue, they must understand that our involuntary and instinctive prejudice against them, will make society on this continent too hot for them.

Such is the measure of our generosity and justice toward this wretched race. The uprising of a great people is the soaring of the vulture to pounce upon the lamb. If all the agonies of the fearful discipline through which we have been brought, have resulted only in such a development of character, be assured that we are doomed, whatever elements of present or returning prosperity we may conceive to have been inwrought in our destiny.

THE DILEMMA BEFORE US.

In the providence of God, the colored race, in consequence of our treatment of them, are now lying across our rails, directly in the track of our country's advancement. If we attempt to drive our cars over them, the attempt will be *our* ruin, not theirs; the concussion will throw our country from the track, and God will shatter us, while he protects them. And if a whole nation such as ours attempts to throw itself in the way of the train of God's justice and of humanity, imagining that God will stop the train on our account, the cow-catcher of the Universe, will toss us as a dead carcass, or a ball, down the embankment.

THE GREAT QUESTION.

The question is still, What will we do with this race? And according as we answer it, God himself will deal with us. For he will not again suffer us to treat them according to the rule of our tribunal, that Black men have no rights that white men are bound to respect. It was the climax of our guilt, and the crisis of our national fate, when we came to that announcement. The Almighty waited after that only long enough to see whether we would reject with indignation such a maxim and decision, assassinating the humanity of a whole race; whether we would repel so dreadful a stigma; and when it was found that we accepted and fulfilled that most iniquitous of all judgments ever passed under these heavens, then the bolt of divine vengeance descended.

Nevertheless, as is the case with all God's judgments at first, but especially now, and in this instance, it was a judgment in which we can hardly tell whether mercy or judgment predominated; for in the infliction of the judgment there was the power and opportunity of national regeneration and deliverance, such as almost never on earth has been given to nations. There was the opportunity to have struck from existence the mighty iniquity by which we had so nearly perished, and to have erased it from the catalogue of human crimes; the opportunity to have forbidden forever the infamy of property in man, that wild and guilty phantasy, which in consequence of our dalliance with it, and enthronement of it, as the result of a year of the most incessant and bloodiest battles ever fought, the nations of Europe are beginning again to treat with respect; the opportunity to have saved ourselves and the South, politically, spiritually, from ruin, by setting the whole African race beyond the power of any State to treat but as human beings entitled to the same freedom with ourselves.

We have the oportunity to bless them, to refrain from any more cruelty towards them, and to protect them from being any longer the victims of others' cruelty. We have the opportunity to confer freedom upon them, recognizing and declaring it as their right, and God as their God and protector.

We have the opportunity in saving them, to save the South, to restore society there from the dominion of vice and misery to virtue and happiness, to remove the cancer of slavery, and allay and eradicate the fever and poison of it from the system. We have the opportunity of converting that part of our land into a paradise, by the protected free laborer of the millions now driven under the lash, and their wages stolen from them, and, themselves bought and sold as the merchandise of others.

We have the opportunity in thus blessing *them* to exalt *ourselves*, and honor and obey God, and render it impossible that henceforth anywhere any human being should be held as a slave, or this wickedness any more tolerated on the face of the earth. We have the opportunity at once, and as the working of our own indisputable dominion, and in the rescue of our rights and God's rights from destruction, to cast out a devil from society, which otherwise must cost the throes of generations, and untold wrath and agony to bind. He has gone out of his strong house armed, seeking rest and finding none, and simply by shutting the door and putting freedom in possession, we can keep him out, and the house in harmony and peace. But if we invite him back, or any part of his forces, or offer him a single chamber empty, swept, and garnished as his right, and our guarantee to him, he will come back with seven other devils more wicked than himself, and will enter in and dwell there, and keep the whole house in an uproar, as of hell.

We have the opportunity to redeem and regenerate our own national character and life, which we cannot do, but on the contrary shall unspeakably degrade and deform it, if we enter into any new compromise or compact of partnership or toleration with this wickedness. All this being true, the course of this nation in regard to these opportunities, and in reference to the wretched slave race, whose slavery is the pivot of the conflict, and the cause of God's uprising to judgment, will be scrutinized, and ought to be, with the utmost severity by God and man. It is a phenomenon of investigation the most important and interesting, what we are to do, what God would have us to do, what God commands, what we have proposed, what is now our actual position, in reference to this race, and in reference to God, what it ought to be, what we really mean it shall be, and what we are doing to make it what it ought to be.

There is no question more interesting and important to have the light of God's word poured upon, and we ought to resolve upon a thorough investigation of it, and to come to it with candor and calmness, examining our duty and responsibility on all sides, the duty of government and people to the slaves, to one another, to society and to God, and enquiring how far, if at all, we have entered on the performance of that duty. If, after all our experience of the misery resulting from work half done, and from causes of evil left unresisted in operation, we deliberately repeat the mistake, and rebuild in the new house the very chimney that set it on fire, and admit in the new machinery the very flint that tore it in pieces, we deserve utter ruin. And if, in the very profession of setting ourselves right, and recovering what belongs to us, we take what does not belong to us, and use that as a price to persuade our own debtors to pay us, if we use injustice to others as a means of prosperity to ourselves, then we *are* ruined, irretrievably.

WHAT IS THE PRESIDENT'S PROCLAMATION?

An authoritative expounder of the recent measure of the President, meaning to speak, or understood as speaking in the interest of freedom and not of slavery, remarks on the offer of grace to the rebels if they will submit to our government, that it is manifestly the only method left them of saving their slavery. "A prompt, simple, unqualified return to loyalty, will yet save the great body of the Southern Rebels from all further pains and penalties than those they have already inflicted on themselves. The Constitution was the safeguard of their local institutions, so long as they were faithful to its requirements; it will protect them afresh from the moment of their return to loyalty, provided they do this within the liberal term accorded them by President Lincoln."

And if they do not, what then? The conclusion is thus stated! "If they out-sin their days of grace—if the 1st of January, shall find them still defying the authority of the Republic, insulting its flag, and embattled to resist and slay its defenders"—what then is the punishment? Why, then, "they will have sealed the doom of slavery."

God grant that they may still continue rebels! If this be the only condition on which we can be induced to take sides against slavery, who does not see that it is for the interest of freedom and good government that they persevere in their rebellion, for it is manifestly only by their continued rebellion against us, that we shall ever be driven into obedience to justice, or to God.

But what a confusion of ideas and debasement of language, to speak of such a proposition as a day of grace! As if the Almighty had proposed to the rebels against his government, that they might keep their sin provided they would lay down their arms and relinquish their rebellion; they should be received back into the favor of heaven along with their sin, provided they would submit; but if they would not submit, then their sin was doomed, and should be taken from them, and they should be compelled to come back into heaven without it. A day of grace! If the rebels will submit to the Union, they shall have their slavery, in the Union. If they will not submit, then their slavery shall be taken from them, and they shall be brought back into the Union without it.

If this be not a signal example of promising men peace in their wickedness, we do not know what is, we cannot conceive what can be. It is strengthening the hands of the wicked that he should not return from his wicked way, by promising him life. We pledge him immunity from punishment, and life and security in his wickedness, if he will only return into the Union. All righteous men, all lovers of liberty, are compelled to tremble lest it be possible that the rebels should accept this offer, and come back with their slavery, the same inveterate barbarians as before.

If the Almighty should issue an edict admitting Satan and his angels back into heaven, unchanged, with the privilege of holding as slaves all whom he has succeeded in stealing from the family of man, on condition simply of submitting to the government of God, what would be the effect of such an edict among all holy and benevolent beings in the universe? It would fill them with anxiety and terror at the possibility of such a union of hell with heaven. And if it were declared that if the devil did not submit to the government of God, within a given period, then his malignant power over the human race should be taken from him, and they should be received as freemen into heaven, under the care of God, then certainly all the inhabitants of heaven would pray that Satan might continue in his rebellion, and be kept in hell.

Suppose that God's message to Pharaoh by Moses, in answer to the groans and supplications of the oppressed Israelites, had been this; that if Pharaoh, as king of Egypt, would only acknowledge the government of God, God would let him keep the Israelites in bondage as long as he chose, or until he became convinced that it was for his own interest and for the benefit of Egypt, to let them go free. What kind of a god would this have revealed in the sight of the heathen, and what sort of morality would it have taught and what would it have effected towards emancipation, or for the rooting out of slavery from the world! There is no hope for the poor slaves, but in God's hardening the heart of their rebel masters, and continuing them in their rebellion. As the case is, under the proclamation, the most perfect salvation for the slaves, and the assurance of our entire redemption from the curse and wickedness of slavery, reside in the most complete and diabolical desperateness and success of the rebels between now and the first of January. Hence the propriety of the request that was made of a clergyman who was accustomed to plead very earnestly for the restoration of peace, that he would now stop praying for peace till after the 1st of January, for the proclamation runs, that in all rebellious States, in rebellion on that day, the slaves shall all be thenceforward and forever free, but if the rebels come to peace by submission before then, they save their slaves, and may keep them in slavery.

Now suppose God should take our government at its word, and so turn the tide of victory in favor of the rebels, as to give them possession of every foot of land south of Mason and Dixon's line, and every slave State in the Union. What would then be our condition? Supposing that we continue faithful to our promise, supposing that we hold the President and our government to the terms of the proclamation, resolved to fulfil it, it would be glorious and grand beyond any thing before known in our history. We could then stand before the whole world a free republic, and in God we should conquer. There would be no more possibility of compromise, for our government would be wholly on the side of freedom, their's wholly on the side of slavery. In God and justice we should conquer, and this would be the battle-ground of freedom for all mankind.

But we cannot conquer by adopting their slavery; this would be their conquest of us. Christianity might as well claim to have conquered the world, by adopting the world's idols, and sanctioning their worship. We cannot conquer these rebels, by levelling ourselves down to their level, but by raising them up to ours. We may take which course we choose, send them to this Botany Bay, and ourselves be transported with them, after the manner of divine retribution with the Jews, for preferring to step down into heathenism rather than endure the labor of raising the heathen up to God and knowledge and virtue, or, we may bring them within the gates of our social paradise, and teach them at length to prefer freedom and happiness for others as well as for themselves. It is a question which civilization ought to rule, God's or Satan's? It is a question whether government was made for man, or man for government. It is a question of property or of personality in man. If property in man is possible, and can be created by local law, and that local law constrain the national, then no wonder the rebels are unwilling to have that illimitable power pass from them; but we strike the dagger of their slavery into our own heart, if we extend the lease of that power. If property in man is actual, then personality is dead, and the race assassinated. But the rebellion has destroyed slavery, unless we resuscitate it, and has revived the race, striking off its shackles, unless we again kill it. The slaveholding power has overlaid its own offspring, and now there is only one child living in the house, though there are two mothers. It is a question whose child is the living one We claim it for freedom and God. They claim it for slavery. The policy of our government declares it is neither theirs nor ours, but takes a sword, and offers to cut it in two. The voice of the North, says the voice of humanity and of maternal love, Let the child live; it is free born; and they are proved to be the true patriots, they the true lovers of liberty, and the child is their offspring, who claim the whole of a living son, and refuse to accept the half of a dead carcass instead. Just and righteous is the cry, No more compromise! It shall be all slavery or all freedom, and they who demand all freedom, and all for freedom, are the true owners, under God of the Constitution and the country.

THE PRESIDENT'S PROCLAMATION EXPOUNDED—*in the light of its antecedents and concomitants.*

In our *Extra* of Sept. 23, we made a few hasty remarks on the President's Proclamation of the day previous. The opportunity, is now, for the first time, afforded us, of giving it the attention its importance demands. We are the more desirous of doing so, as few, if any, of our contemporaries have taken exactly the views of it, in several important respects, which we have been compelled to take, after a careful consideration of it, and in the light of all the comments upon it that have come to our notice.

ANTECEDENTS OF THE PROCLAMATION.

In order to a clear and full understanding of the Document, it should be studied in connection with its antecedents, and the circumstances in which it was written and promulgated.

The President, in his Inaugural and in his first Message, had explicitly declared his policy to be the defence or the restoration of the Union as it was, before the outbreak of the Rebellion against it, without disturbing the institution of slavery.

Mr. Seward, as Secretary of State, and under direction of the President, had as distinctly communicated to Mr. Adams, our Misister to Great Britain, for the information of the British Government, the purpose of the Federal Government, to adhere to that same policy.

POLITICAL PLATFORMS.

This course was, moreover, in strict accordance with the published platform of the Republican party, as repeatedly declared in its National Conventions—first at Pittsburgh, next at Philadelphia, in 1856, and afterward at Chicago, at the nomination of Mr. Lincoln, in 1860. At all these Conventions and during the two Presidential campaigns, the pledge *not to interfere with Slavery in the States*, was made prominent, as it was also, in and out of Congress, during the time that intervened between the election of Mr. Lincoln in November and his inauguration in March. The Inaugural, the Message, and Mr. Seward's Letter to Mr. Adams, were but reiterations of this stereotyped pledge of the Republican party, from its inception in 1856, and of its predecessor, the Free Soil or Free Democratic party, under many of the same leaders, from 1848 to 1856.

We recapitulate these antecedent facts as necessarily connected with, and expository of, the Executive Proclamation of Sept. 22, 1862, so far as *slavery in the States*, and the action of the *Federal Government* in regard to it, are concerned. It will not be denied, on the contrary, it will be claimed, by the President and the party that elected him, that the recent Proclamation was shaped as nearly in harmony with that policy (if not wholly so) as the circumstances of the times, and the exigencies of the crisis would permit.

THE WAR POLICY.

It must be added that the entire war policy of the Administration, so far as it has had any, up to the date of the Proclamation, has been in harmony with the platforms of the party in power, with the President's Inaugural and Message, and with the Letter of Mr. Seward to Mr. Adams. In accordance with this settled policy, the war has been, thus far, so conducted, from the beginning, as to inflict the least possible damage to SLAVERY, the sole cause and chief support of the Rebellion! Rebel property, especially slave property, has been protected, fugitive slaves returned from the army of their masters, even to *rebel* masters, in violation of an express law of Congress, and colored persons, qualified and ready to impart the most important information, systematically excluded from our camps, while their rebel masters in search of fugitive slaves, or under pretence of such search, have been freely and persistently allowed to enter our camps, at pleasure, to take away any colored persons claimed as fugitives, and at all events, to carry away with them any such military information as the use of their eyes, during the "search"—real or, pretended, might enable them to gain! Subordinate officers, for refusing to permit this, have been placed under arrest by their superiors, and these latter promoted to higher posts, while those of opposite tendencies have been surbordinated to their inferiors in rank and efficiency, thurst into the back ground, or virtually compelled to resign their positions. Generals ostentatiously proclaiming their readiness to put down refractory slaves "with an iron hand" have been promoted. Generals proclaiming emancipation within their jurisdiction, as a military necessity, have been withdrawn and their Proclamations annulled. In at least one instance, Federal arms have been employed to prevent loyal colored men from defending themselves against rebels, who claimed them as slaves. In two States, North Carolina and Tennessee, partly occupied by Federal troops, military Governors have been appointed by the President to administer the State Governments, in strict accordance with the platform of the Administration party, the Inaugural, the Message, and the Letter to Mr. Adams—in other words, on the policy of maintaining the supreme authority of Slavery, in the states—the rebel states, the subjugated states, and thus restoring the Union of the States, by pacification, on the Slavery basis, and under the national control of the Slave Power, as before.

EFFECTS OF THIS POLICY.

This policy, notwithstanding it has, all along, received the approbation and the praise of the Northern sympathisers with the pro-slavery rebellion, (the old political opponents of the party now in power,) has, at length, emboldened and enabled them, in view of the manifest inefficiency of their political rivals, the Administration party, to attempt reviving their once shattered organization, and to renew their contest with them at the polls, under the shallow pretense of desiring a more efficient prosecution of the war, while at the same time, openly clamoring for peace, seeking affinity with their old political associates now in the ranks of Rebellion, crying out against the abolitionists, reviving the pretence that the administration party is injurously infected with "fanaticism," and thus seeking office as a means of restoring the Union on the basis of re-instated and perpetuated Slavery, as the controlling power of the Nation.

Precisely at this crisis it is, that the Executive, long wavering between contending influences, and "halting between two opinions" comes out with the Proclamation of September 22, 1862. It would be remarkable if it did not partake, more or less, of the two opposite elements of the struggle which gave rise to it, thus marring its symmetry, and hazarding its efficiency for good. On the other hand, the war policy that has been pursued by the Administration has long been remonstrated against by the most earnest and loyal supporters of the Administration in its war against the rebellion. The crisis of the struggle between the contending parties is, at length, reached.

THE STRUGGLE FURTHER CONSIDERED.

This struggle has been going on, for a long time—almost from the beginning of the war against the Rebellion. The fall of Fort Sumpter, drew out a loud and simultaneous call for emancipation from every part of the free states. Foremost and loudest in the call were prominent leaders of the Democratic party. Even the *New York Herald*, that, up to that time, had openly espoused the Confederate cause, calling upon New York and all the free states to adopt the Confederate Constitution, and had prepared to hoist the Confederate flag over its office, now yielded to the popular impulse, and joined in threatening emancipation, as the sure and speedy way of crushing out the Rebellion. Had a Proclamation of emancipation then been issued by the President, to take immediate effect, not a dog or a demagogue would have dared to move his tongue against it, and the war would have been ended almost as soon as it began.

Then again, after the disaster of Bull-Run, the the same call was re-doubled. All men saw and confessed the hand of God in it, and heard his voice, "*Let my people go.*" Even such presses as the *Times*, and the *World*, emulated the abolitionists proper, in giving utterance to these convictions. For weeks the papers, all over the North, East, and West, were filled with the sentiment, as the readers of the *Principia* well know, from the brief extracts with which our columns were enriched, for a long time. But with signs of returning prosperity, the hearts of most editors and politicians were hardened, and they insisted that the war was not to be against *slavery* but only against the rebellion!

DISCUSSIONS IN CONGRESS.

The voice of conscience and of common sense, however, could not be silenced.

All winter long, during the whole spring, and until past mid-summer, the struggle between the conservatists and the progressives was going on, in Congress. During all that time, the old pledge to "let slavery alone in the states," together with the dough-face interpretations of the Constitution that gave rise to that pledge, stood in the way of any efficient action. One measure after another was compromised, or abandoned, until the Confiscation-bill was finally passed, was so emasculated that its best friends declared their almost indifference to its passage.

A right understanding of the late Proclamation requires a reference to the action of Congress. Bills were passed, recognizing the independence of Hayti and Liberia, and abolishing Slavery in the District of Columbia and Territories. All this could be done without difficulty, *because nothing in the platform of the party* that elected the President could be quoted against it. Not so when it was required to legislate directly respecting the war; for nothing efficient could be done toward carrying on the war against the rebellion, without proclaiming war against slavery in the States, which, as their opponents, the border state slave holders and their northern partizans constantly reminded them, would be in direct violation of the pledge made by the Administration party, as an expedient for getting the votes that brought it into power!

In vain was it pleaded that the rebels had forfeited all claim to Constitutional protection, by their rebellion. This argument was readily admitted, in its full force. But all the Slaveholders, it was said, were not rebels, and a blow struck against Slavery was struck against the loyal slaveholders. If the rebels had no right to complain, it remained to be inquired whether the loyal citizens, Northern and Southern, could afford to part with their Constitutional safeguards, in putting down the rebellion?

In reply to this, resort was had to the proposed expedient of reducing the rebel States to Territories, and then abolishing their Slavery. But some of the most earnest Republican anti-slavery men in Congress, protested strongly against the principle of a Federal authority to annihilate Sovereign States. A proposition of a Republican Senator, to re-organize the Federal judiciary, as an anti-slavery measure, found few advocates among his fellows, though it was one of the best proposals made during the session. And among those who were expected to be foremost in urging "emancipation under the war power" were able Senators who became eloquent in their protestations against the Executive exercise of that same war power, in the arrest of a few arrant fomenters of rebellion in the free loyal States. If it could not be done in the free loyal States, how could it be done, along with greater things, in the rebel slave States? While some among the anti-slavery members, expressed doubts of the legitimate existence of any such war power, above the Constitutional peace power, others (like Henry Ward Beecher, at that time,) declared it a burning shame that the Government could not put down a rebellion without transcending the Constitution; and others, (like Wendell Phillips) while invoking the exercise of that power, as a dire, dreadful necessity, drew, (as Phillips had done) such terrific pictures of the awful hazards to civil Government and civil liberty, in the experiment, that they made fewer converts, among their hearers and associates, to the "war power" abolition of slavery, then they did to the opposite doctrine. In short, they encountered more Constitutional difficulties in the way of all the emancipation schemes they proposed in Congress, than they could possibly have found in a proposal to abolish slavery, by Constitutional authority, irrespective of war or peace, either by the spirit of the instrument and the known animus of the age, or by strict construction, in conformity with established legal rules of interpretation. *Such* as proposed emancipation could, in fact, have encountered no Constitutional obstacles at all! But all this was resolutely ignored

The records of these Congressional debates, in the Washington Daily Globe, will inform the student of American history, in coming times, why it was that the second session of the thirty-seventh Congress could provide no efficient legislation for crushing out the rebellion.

It will be seen that it was hampered by old partizan pledges, founded on absurd and preposterous constructions of the Constitution, devised by the slaveholders.

LEGISLATION OF CONGRESS.

The substance of what Congress adventured to enact, in that direction, so far as the conduct of the war is concerned, may be briefly stated, as follows:

1. By Act of 13 March, 1862, all officers or persons in the military service, were forbidden to return fugitive Slaves to their masters.

2. By sections 9 and 10 of the Act of July 17, 1862, entitled an "An Act to suppress insurrection," &c., commonly known as the Confiscation and Emancipation Act, it was provided that all slaves of persons hereafter engaged in the rebellion, or being captured by the Union Army or escaping to it shall be free—that no slave escaping from slavery to any State or territory, shall be given up until the claimant shall first make oath that he has not been in arms against the United States.

Further (section 1) that "Every person who shall hereafter commit the crime of treason against the United States, and be adjudged guilty thereof, shall suffer death, and *all his slaves, if any, declared and made free*; or, at the discretion of the Court, he shall be imprisoned for not less than five years, and fined not less than ten thousand dollars, and *all his slaves*, if any, shall be declared and made free," &c. *And* that every person guilty of either of the offences described in this Act, shall be forever incapable and disqualified to hold any office under the United States."

By section 6 of the same Act it was provided that, if any person in rebellion against the Government, "Shall not within sixty days after public warning and Proclamation" by the President, cease such rebellion and return to his allegiance, all his estate and property should be forfeited.

EXECUTIVE HESITATION AND NEGLECT.

Every effort was made by the Border State members of Congress, to dissuade the President from giving his signature to the Bill. Nor did he consent to do so until he had procured a joint Resolution explanatory of the Act declaring, that it did not apply to "any act or acts done prior to the passage thereof" nor work "a forfeiture of real estate of the offender, beyond his natural life"—so that after his disease it would revert to his heirs.

Under well-known influences, after the passage of this Act, approved by the President, July 17th, the proclamation was withheld till the 25th. And then, the Proclamation took cognizance of only the sixth article, just mentioned, making no allusion to the portions of the Act providing for the emancipation of slaves. Neither had the act of March 13, forbidding the return of fugitive slaves from the army, been officially communicated by the President to the officers in command, though it was well known that the nefarious and illegal practice was still continued, with at least as much frequency as before the passage of the Act.

The President's attention was called to these omissions by members of Congress, by eminent citizens, and by the public press, and he was earnestly and continuously entreated to supply the deficiency. But the counter influences already alluded to, were still active, and the President remained silent, up to the date of his late Proclamation, Sept. 22, 1862.

It should be noticed, that just previous to the passage of the Confiscation Bill, by Congress, the President, by Message, submitted to Congress, a bill "to compensate any State which may abolish slavery within its limits," which bill was accordingly passed, and became a law. No favorable action under it has, however, been taken, by any State Legislature. Missouri formally declined it, first with discourtesy, but, by a reconsideration, with decorous language, but explicitly declining to take any measures in conformity with the overture.

The Border State members of Congress had, also, an interview with the President on the subject, at his request, and afterward, a large majority of them united in a letter to him, adverse to the proposal.

THE LOYAL PULSE OF THE FREE STATES.

These statements show how public affairs stood, from the latter part of July to the 22d of September, when the President's late Proclamation was issued.

In the interim, the public mind was deeply agitated with the condition of the country, and from all parts of the loyal States there went up to the President, strong remonstrantes against the war policy of the Government, especially against its position in respect to slavery, the cause, and chief support of the rebellion. Emancipation petitions, to the President, and to Congress, had been continually in process of circulation and forwarding, from the beginning of the December previous. *This we know*, as large numbers of them, from most of the free States, passed under our own hands, and we afterwards noted the presentation of these addresses to Congress, as published in the Daily Globe. But now, the remonstrances came from other classes of citizens, and in other forms. Gentlemen of wealth, leisure, learning, and high social position, without concert, went to the seat of Government, from all quarters, in person, to see the President and his Secretaries, to learn what was doing, or in prospect of being done; especially to tell them, in all fidelity and solemnity, yet respectfulness, that the loyal citizens who furnished the soldiers, and paid the taxes, for carrying on the war, expected a change of policy at their hands. The Governor of Massachusetts, publicly, and others of equal standing, privately, attested this to the President. Financial and monetary circles were not unrepresented at the White House. Influential presses in sympathy with the masses of the interior, spoke out with unwonted boldness. All this became known to the intelligent of all parties. Northern secession sympathisers took the alarm, and sounded it through *their* organs, magnifying and misrepresenting it, of course. The *New York Herald*, with its accustomed mendacity, accused leading loyalists with conspiring against the Government, plotting to break up the Cabinet, to oust the President, and set up a military dictator in his stead. These slanders were not without their beneficial uses. They helped to certify the President of the fact that a great change was going on, among the people, even in the commercial Metropolis. The lies of the *Herald* are, not unfrequently, instructive though malignant caricatures of important facts. If *the Herald* had said that measures were in progress for concentrating at Washington an assemblage of the most influential and patriotic citizens of the free States, to keep themselves and the country posted on public affairs, to counteract the influence of semi-secessionists and border-State slaveholders, constantly besieging the Executive Mansion, and that these citizens would be earnest advocates of emancipation, we should not have dared to contradict it. The President, not improbably, may have known how to interpret the diatribes of the *Herald*. Be that as it may, the upheavings of the great masses of the loyal North, were not unknown at Washington, and the Proclamation of Sept. 22, was, undoubtedly, the result.

What the loyal pulse of the free North may yet do, toward producing another and a better Proclamation, remains to be seen. But there is no greater mistake than that of supposing that anything *has* yet been done, or *will*, in future, be

done, by the Administration, for the overthrow of slavery, farther than it is pushed up to the measure by its earnest advocates, in all the free States. The President, himself, in his interview with the delegates of the Chicago religious meeting, adverted, feelingly, to the difficulties with which he was encompassed, beset, constantly, by opposite solicitations--thus revealing the fact of their powerful influences upon him, and the great probability that he would ultimately yield to the strongest. The similar delegations previously sent from the Progressive Friends and the Reformed Presbyterians, must have contributed largely to the result, which the *Herald*, the *World*, &c., charges upon the "radicals." Add to this, (as is also noticed by the journals just mentioned,) the Massachusetts Republican Convention, in harmony with its constituency had failed to commend the war policy of the Administration, and it was doubtful whether the coming New York State Republican Convention, at Syracuse, would not follow the example; and finally, it was rumored that the pending meeting of the loyal Governors, at Altoona, (Penn.) would not separate without grave deliberations—perhaps utterances—concerning the war policy. Certain, it is, that from both Syracuse and Altoona, there came such responses to the Proclamation and such expressions of confidence in the Administration, as must have been cheering to the President. Is it not natural to infer that the Proclamation, so hastily got up at the last moment, was shaped in special reference to influencing the action of those meetings, as the class of Journals opposed to the measure have intimated? From enemies, we often learn what our friends would suppress. G.

[*To be Concluded.*]

The Principia.

NEW-YORK, THURSDAY, OCTOBER 30, 1862.

☞ THIS NUMBER OF THE PRINCIPIA will be sent to persons who are not now subscribers, as a special invitation to become such. See terms under the appropriate head.

CHURCH OF THE PURITANS.—REV. DR. CHEEVER will repeat in the Church of the Puritans, next Sabbath evening, his discourse on Emancipation Policy, as ordered of God, which is to save the country. Services at half-past seven.

AGENTS FOR THE PRINCIPIA.

M. B. WILLIAMS, } New-York city and vicinity.
F. O. IRISH, }
GEORGE W. LIGHT, Boston, Mass., city and vicinity.
JOHN MCCOMB, Worcester, Mass.
ELISHA GALPIN, Flint, Mich.
T. M. CHISHOLM, New Bedford, Ms.
JOHN WINCH, Canadice, N. Y.

THE POSITION OF GREAT BRITAIN AND FRANCE.

Much has been written, and not a little very ignorantly and foolishly, in regard to the position of Great Britain and France, in relation to the Rebel Confederacy. One thing is certain, that we might, long since, have prevented all possibility of any nation in Europe, or any people or government in the world, taking sides against us, or in behalf of that Confederacy. Had we issued a decree of Emancipation a year ago, *that* would have prevented all such possibility. Had General Fremont been supported in his noble proclamation and martial career, *that* would have prevented it. Had we stood to the principles of freedom and justice in our Constitution, declaring *that* a Constitution for liberty and human rights, as granted and protected of God, and therefore excluding slavery from the land, *that* would have prevented it.

It is a burning disgrace to this country, in the sight of all mankind, that the very charter of its liberties should have been permitted to be distorted into a charter and protection of human bondage. Yet such has been the result, in consequence of the misinterpretation of it by the slave power, and the execution of it as against the poor slaves, and the tame endurance of such injustice by the people, under the plea that they were thus bound by oath to do evil. And the belief, to this day, is widely prevalent, that whatever we do for God, and justice, and freedom, and the slave, we have to do in violation and defiance of the Constitution, and by right only of the war power! We have to resort to war, in order to get a release from the devil to do justice!

If any nation carried such a spring and machinery of injustice in the heart of its government, the time would inevitably come, when it would be wound up for destruction. No nation could survive such a Constitution; from the time of its beginning to live under it, it would but begin to die. And such a government would deserve, and whenever the nations awaked to God and liberty, would receive, the condemnation of all other governments. And now, the endurance of the idea of such a Constitution in the world is a disgrace to mankind; but above all, the idea of a professedly Christian people having framed such a Constitution, or being bound by it!

Yet we have contrived to persuade even the writers upon our government (see Prof. Cairnes and others,) abroad, that we have such a Constitution; and the belief that we glory in it, and mean still to execute its pretended provisions for human slavery, is the grand cause why we receive so little sympathy in our struggle against the rebel slave-confederacy. Had it not been for this, England would have been with us, and in the language of one of her speakers, "would have refused so much as to touch the slave-breeding and trading Confederacy, even with the tongs."

Now, as a proof of what the British people, at the outset, were ready to do, what they began to do, what they would have continued to do, had we at the North proved ourselves determined to put down slavery, we present the form of a petition to Parliament against any recognition of the Rebel Confederacy, so long ago as April, 1861, so early in the conflict. This petition was drawn out on occasion of a lecture, which we had ourselves the privilege of delivering in Brighton at that time, in which we endeavored to set forth the true state of the conflict in this country, and pledged the North, by virtue of the true abolitionism of the North, to the side of freedom, and to the making of the war a war against slavery, as the sole cause of the rebellion. On the ground of that assurance, we called on the people of England to forbid their government from any recognition of the slaveholding Confederacy; and we said, that if ever we in the United States, entered into any compact with a slaveholding State, then the people and government of Great Britain, if true to God, and justice, and their own professions, and the interests of mankind, should refuse to recognize *us*; that the North, as well as the South, ought to be excommunicated from the family of civilized nations, if they any longer tolerated this wickedness, by going into compact with it.

In the midst of all this, judge the effect of such documents as that of Mr. Seward, informing the whole world that slavery had nothing to do with this conflict, as a moral question, and that, so far from the abolition of slavery being any purpose of the government at the North, it was the determination of that government to put down the rebellion, but to leave slavery just where it was before; that it was the intention of the government and people, that every person's condition, after the war, should be just the same that it was before the war, and that we had resolved not to interfere with slavery, not to change any of the existing institutions, domestic, or otherwise, but to set back everything on the same footing as before the rebellion commenced.

Then came the accounts of the continued execution of the Fugitive slave law by our generals and armies, the cruel treatment of the slaves, the nullification, by the President himself, of the efforts and proclamations of Fremont and others for their freedom, proofs upon proofs, that our government and people were resolved not to set the slaves free; indeed, the most distinct and explicit declarations that it was our policy and determination to keep them in slavery, until compelled otherwise, by the last mortal necessity, of setting free, for the preservation of our own existence; our President, himself, declaring that not until the measure of emancipation should become a necessity indispensable to the existence of our government, would we enter upon it, and that of such necessity he was to be the sole judge!

Under these circumstances, how was it possible for the sympathy at first felt for the North in this struggle, to be continued? In the nature of things, *it could not be.* Of course, the petitions ceased, and the friends of freedom waited and gazed, in astonishment and heart-sickening delay, aghast at our madness; seeing, as they clearly did, the ruin to which we were advancing in this awfully complicated controversy against God.

To all the other embarrassments of our cause, as the cause of freedom, there was added the very wide-spread misinterpretation of the Constitution of the United States, in Great Britain, as in favor of slavery. There were those, and there still are, in the British kingdom, as there are in this country, who pretended that we were not at liberty, by the Constitution, to execute justice, and make freedom supreme; but that we were bound by a compact with Satan to execute *injustice*, and let slavery have its perfect way; especially that we were bound not to interfere with it, *where it was*, though we were quite at liberty, as much so as they are in England, to vapor and fight against it, where it is not.

There were those, and there are still, who held, and now hold, that opposition against the *extension* of slavery was all that we had any right to demand, and that it was folly to expect or require of any people or government, that they should do justice and protect freedom for justice' sake. So low are national morals fallen, that even Prof. Cairnes, whose book has recently been published, declares that it is not to be expected that the people in masses, anywhere, will be ruled by the ideas of what is right.

And even Gasparin fell into the same error, we believe, in regard to our Constitution, and if he did not admit the validity of our apology for not doing justice at least he was in favor of our not doing justice *at present*. He would not have us emancipate *immediately*; that is, he would have us hold slaves, he would have us a slaveholding government, still longer, until it might be judged expedient, according to national morals, to obey God, and let the oppressed go free.

Thus, both in Europe and in this country, there is a great conspiracy against God and justice, an ignoring of the rights of the black race, the race of the enslaved, as absolute and immediate, and a placing of those rights at the bare will and pleasure of the ruling nation, as it suits their views of national expediency. There is a conspiracy to set human constitutions above the Bible and God's will, and to absolve the government and people from the duties of justice and humanity, if their own legislative and diplomatic agreements hold them to a violation of those higher engagements. What will be the end of all this, God only knows. But we believe that we, as a nation and government, can escape from this dreadful entanglement with Satan, only by throwing ourselves on God, and acknowledging the freedom of our own Constitution, confessing that we are bound, alike in peace as in war, to carry out and execute its provisions for freedom and justice, as supreme and universal, and to nullify and prevent any article in it whatever, that may be pretended, or may have been misinterpreted, to conflict against or forbid or neutralize those provisions for justice and liberty; those provisions being of immediate and universal obligation, as well as an all-controlling rule of interpretation, and a sovereign power.

FORM OF THE BRITISH PETITION.

The following is the petition to which we have referred. We could add other petitions of various forms, in different parts of the kingdom, to the same end. Had we done *our* duty at home, in petitioning *our* government, at an early period, exerting both our moral and political power, as we might have done, there would have been no occasion for any anxiety, as to the position of any of the European nations.

TO THE HONORABLE HOUSE OF COMMONS OF GREAT BRITAIN AND IRELAND, IN PARLIAMENT ASSEMBLED.

The memorial of the Mayor, and undersigned Clergy, Ministers, Magistrates, Gentry, and other inhabitants of Brighthelmstone, in the County of Sussex,

HUMBLY SHEWETH,—That the law of England (founded on Truth and Justice) has forever abolished Slavery within the British Dominions.

That the large sum of £20,000,000 has been voted and applied towards the Manumission of Slaves in the possession of British subjects.

That it has since been the honorable endeavour of British Statesmen, (by treaty and otherwise) to discourage Slavery all over the World.

That the resources of this Country in Ships and Men have (by direction of Your Honorable House) been freely granted in furtherance of the same righteous object.

That, recently, a considerable portion of the United States Confederation (by violence and threatening) endeavored (in opposition to the existing Federal Government) to constitute themselves into a Nation, on the plea, and for the furtherance of the principle, that Slavery is just and right, not only as at present existing, but in the claim to perpetuate and extend it.

That your memorialists are concerned to hear that a Deputation from the Southern Secession Party is on its way to this Country for the purpose of obtaining the sanction and recognition of Great Britain in establishing a Government and separate Nationality.

That a notice of Motion has been given in Your Honorable House to the effect that "it is expedient that such sanction and recognition be given."

That it has been of late the policy of this Kingdom not to interfere in the internal struggles of other countries, even where the sympathy of Englishmen has been warmly excited.

That Rebellion for the purpose of enslaving human beings is contrary to the Eternal Laws of Right, Human and Divine.

That moral support given to the formation of a Government founded on the principle of Perpetuating and Extending Slavery will be a practical admission that the noble and self-sacrificing efforts of this Nation to promote the Freedom of the Enslaved have been wrong, and will, therefore, be derogatory to the honor and glory of the British Crown, an act of bad faith to the existing American Government, and most injurious to the best interests of the British Empire and of the human race.

Your Memorialists, therefore humbly pray Your Honorable House not to countenance or approve of any measure which may lead to the recognition by this Country of a Separate Southern Government in the United States.

And Your Memorialists will ever pray.

The following note was printed on the other side of the petition, to be sent to the various towns of the kingdom.

HONOURED SIR: The accompanying Petition is in course of signature at Brighton for presentation to the House of Commons, and it was thought probable that your town might like to take some similar steps in this important crisis of American history.

Printed forms may be circulated for signature, but the Heading of the Petition presented to the House should be *written*, to which the signatures appended to the printed forms may be attached.

BRIGHTON, April 10, 1861.

MORAL IDEAS AND LEGISLATION?

Ought the foundation principles of morality to be ignored in legislation?

The *N. Y. World* of October 16, contains an article, the animus and logic of which will be seen by the extracts that follow:

ABUSE OF MORAL IDEAS.

"There is not a man in the country who was a zealot of the exploded Maine law fanaticism who is not now a zealot of the abolition fanaticism. The *Tribune*, which was the foremost organ of the one, is likewise the foremost organ of the other. All that large class of clergymen who were strenuous supporters of the exploded prohibitory liquor legislation belong to the abolition party in politics, and assume its superiority to the conservative party, on the ground that it represents what they call a great moral idea. The history of the world shows that the intrusion of so-called moral ideas into the sphere of governmental action has been one of the most prolific sources of gigantic crimes against the moral, religious, and political rights of mankind. Was not the Spanish Inquisition based on a great moral idea? What so important to a human soul as its salvation? As rulers are responsible to GOD for the use they make of their power, why should they not exert that power to promote the most vital interest of their subjects? As heresy perils the eternal welfare of the soul, why shall not the strong arm be exerted to cure mankind of their misbeliefs? Thus we have an argument which justifies the religious persecutions which, under color of subordinating governments to moral ideas, have covered history with the most loathsome, execrable blots that deform its pages. Not that religious ideas are of little importance; they are of the very highest. Not that efforts to save the souls of others is not a Christian duty; no Christian can deny it to be such The mistake lay in not respecting the limits of governmental functions. When ignorance, or lack of discrimination, or the powerful instinct of propagandism, mistaking itself for virtue, confounds moral with govermental agencies, infinite mischief and oppression results from the extension of government beyond its sphere, with little practical gain to the sum of moral influence. The "divine rights of kings," the union of church and state, the suppression of heresy by the civil power—abuses so repugnant to American ideas—are the direct fruits of carrying moral and religious ideas into the sphere of politics. When the abolition party claims that it is founded on moral ideas and has a strong hold on religious convictions, it becomes necessary to inquire into the nature of this claim, before admitting it as an argument in favor of the party."

And so *the World* editor runs on, through more than a full column, demonstrating that the "*limits of governmental functions*" forbid the protection by law, of millions of the subjects of our government, whose skins happen to be black, and whose hair happens to be frizzled! Such an exercise of "governmental functions" would be as bad as "the Spanish Inquisition"—would involve a "union of Church and state—would establish 'the divine right of kings'—"so repugnant to American ideas."

It seems never to have occured to this "*worldly*" editor that the authority of government and definition of "government functions" repose, for their basis, upon "moral, religious, and spiritual ideas," without which they would have no moral sanction, and become the mere despotisms of brute force.

Were we searching for possible instances of innocent slaveholding, we think we should select the case of this sapient editor, as a proper subject for its discipline. If it could be salutary, in any case, we should think it would be his.—Put him on a plantation, under a tight driver, and in less than a year, we imagine he would find himself in process of renewing his political ethics. He would possibly begin to suspect that slavery itself has a much closer affinity to "Spanish Inquisitions, divine right of kings," and enforced church establishments, than acts of civil government that would protect him from it.

If he is laboring, as he seems to be, under the delusive "American idea" that "governmental functions" are any more "limited" in respect to black subjects than in respect to white subjects, the plantation discipline would be likely to take the kink out of him. Not consenting to do evil that good may come, we should not consent to the trial of such an experiment as we have supposed, for the benefit of our astute neighbor.—Indeed, we do not despair of his convincing himself of his own error; for, in the midst of his argument, he says

"Slavery is wrong, as drunkenness is wrong Both are to be opposed and destroyed by moral ideas. In both cases these moral ideas must operate through their legitimate channels. Drunkenness is to be prevented or suppressed by moral considerations acting through the legitimate control which men may exert over their own families. *In like manner slavery is to be extinguished by moral ideas acting through the governments that have jurisdiction over the subject.* Slavery was, in this way abolished in the North, to the great advantage of our northern communities. The radicals insist on its abolition at the South, through the instrumentality of a government that has no jurisdiction or legitimate control over the subject."

And so, in respect to slavery, at least, whatever may be said of dram-poisoning, the *World* comes back into "the sphere of governmental action" after all!—What now becomes of its "limits of governmental functions?" "Slavery is to be extinguished by moral ideas acting through the *governments*"—and all *the World's* arguments against "subordinating governments to moral ideas" goes to the wall, by its own showing. Were there a particle of relevancy in its declamation about "Spanish Inquisition, divine right of kings, and church and state" it would tell as heavily against the "way in which slavery was abolished in the North" as against the way in which "fanatics and zealots" propose to abolish it in the South. So far as "governmental functions" are concerned, there is not a particle of difference between the abolition he commends and the abolition he condemns.—So he adroitly turns a corner and shifts the issue. It is *not* because moral ideas should not control government, but because the state governments have the jurisdiction, while the National government has not.

But how this distinction can be made to appear *the World* fails to tell. Is it to be supposed that our American *State* governments have a power superior to the power of civil governments in in general? Are *their* "governmental functions" without "limits"? May *they*, with propriety, enact what, in *other* governments, would be as bad as "the Spanish Inquisition, divine rights of kings, and church and state?"

Thus we must infest, or else our Northern State Governments, by abolishing slavery, fall under the condemnation of *the World*.

The truth is, our State Governments at the North had power to abolish slavery, simply because they were civil governments, and as such were under obligation to protect all their subjects. Without this power and this obligation, they would not be civil governments, at all, and could have no claim on the allegiance of the people.

The same power and the same obligation pertain to our National Government, if we have any To deny this, is virtually to deny that we have any National Government at all—the precise ground of the Confederate rebels, who, well understanding the subject, denied our nationality, and so explained the Federal Constitution as to make it describe only a confederacy of absolutely independent, sovereign states, and not a civil government, to which their allegiance would be due. This denial of our nationality and National Government grew, of necessity, out of their denial of the right of the National Government to abolish slavery. If it has not that right then it has *not* the rights of all civil governments, and the rebels have the argument against us.

If *the World*, through "ignorance or lack of discrimination," fails to see the broad line of distinction between the "governmental function" to protect the citizen and subject from enslavement and poisoning; and the "governmental function" to suppress heresy and prescribe religious creeds, then it is *its own* theory—not of "that large class of clergymen" of whom it complains, that tends to the establishment of "Spanish Inquisitions" and such like "gigantic crimes." By classing the latter with the the "governmental function" of protecting men's rights and their lives from enslavers and murderers, it does all it can to produce the very evils it appears to deprecate. If the function of abolishing slavery be the same as that of establishing inquisitions, then we must either have inquisitions or have no protecting government at all—an argument worthy of St-Dominic himself!

Yet, in despite of all this self-stulification and nonsense, see how complacently this teacher of political ethics, or, more properly, speaking, *anti*-ethics, winds up his instructive lecture.

"Weak clergymen, whose professional habits enable them to see the moral side of public questions, but whose ignorance of the world, of politics, and of the considerations which bear on public policy, render their non-professional opinions of no sort of value,—these men and those whom they naturally influence are the class who are most likely to run moral ideas into the ground from inability to discriminate between their allowable and their non-allowable spheres of action. When a political party challenges support on the ground that it rests on a moral basis, this is merely a fact to be inquired into, not a claim to be at once admitted. The *prima facie* presumption, in most such cases, is against its validity."

And so, having run round the compass, he comes back again to his starting point—the danger of admitting "moral ideas" into legislation. So we must have *im*-moral legislation, of course. And all legislation in conformity with "moral ideas" must then be repealed, lest we should be in danger of a Spanish Inquisition and "Church and State." Not only must the legislation of the Northern States abolishing slavery, (of such "great advantage to our Northern Communities, along with "the exploded Maine law" almost or quite equality advantageous) be set aside—but, along with them must go, likewise, all our laws against murder, theft, robbery, arson, adultery, bigamy, &c., all of which "rest on a moral basis" and even a theological, being founded on the Decalogue itself.

That there are moral evils that human legislation cannot reach, must of course, be admitted. "The mistake" of *the World* "lay" in taking for granted that because *all* moral evils could not be removed by human legislation, therefore none of them could be:—or, at least, taking for granted, without proof, that the indiscriminate sale of demoralizing poisons, and the holding of human beings as chattels, were not among the moral evils to be removed by civil government.

Corrupt politicians, whose selfishness disqualifies them from seeing "the moral side of public questions" or who imagine that "considerations of public policy" can justify moral wrongs, are ever unable to "discriminate between the allowable and unallowable spheres of action." Hence, they put prohibitions of man stealing and man poisoning, in the same bad category with "Spanish Inquisitions, divine right of Kings, and Unions of Church and State. G.

THE PRAISES OF AN ARISTOCRACY OF SLAVERY.

It is humiliating to witness the subservient homage with which the slave-aristocracy is still regarded on the part of many, even after the last two years experience of the workings of the system, in its culminating effort to destroy the government and liberties of the country, and establish a demon-civilization in the place of Christianity. Dr. Bellows is of opinion that "the war must have shown us that we underrate the power, the charm, the advantage of a slave-civilization." Had he restricted himself to the first word, and put the statement thus,—that we underrate the *power* of the *barbarism* of slavery, it would have been perfectly true. We have *not* known what a demoniac energy it posessed over us, because we ourselves have been posessed by it, under the delusion of its being a domestic institution, a peculiar civilization, an heir-loom in the family, as Dr. Bellows characterized it, a year ago, which we ought carefully to preserve, and by no means rudely and suddenly break it in pieces.

We are insensible of the pressure of the atmosphere upon our frame, because we breathe it; so the weight of this slave power did not crush us, because its spirit, its friendship, its fascination, its poison, had penetrated and imbued our system. We were ourselves the slaves of the lamp in this dungeon, without knowing it; our opinions were in bondage; our civilization, the child of the sun, was replaced by their's of the cavern, and of darkness, and of savage rites. We were blindfolded by it, and led up and down among the mountains in the congregation of the dead.

Yet even now that our deliverer has come, and we have heard his voice commanding the demons out of the posessed,—while *they* (the demons) show the instincts of *their* civilization, in asking a herd of swine for their abode—a very proper confederacy—we permit ourselves to speak of the charms, the advantages of a slave-civilization!

It is the civilization of *ghouls* and *gorillas*. The civilization that buys and sells human beings as merchandise, making the freedom of that traffic the principle and corner-stone of its independent socialism, that civilization enters church-yards and battle-fields, to make drinking cups of skulls, and ornamental rings of the bones of its victims. The charm of a slave-civilization!

But "every state of society," Dr. Bellows says, "the most savage and barbarous, has its peculiar virtues and recommendations." What then might be considered the peculiar virtues and recommendations of the socialism of the Fejee islands, or of the kingdom of Dahomey, or of the Thugs of India? A stagnant pool, whose corruptions cream and mantle in glittering colors on the surface, while underneath, there are snakes that will breed nowhere else, has its peculiar recommendations. Dr. Bellows remarks that

"Southern slavery has most of the virtues of an aristocratic state of society, increased in zest by democratic pretensions and machinery. It is picturesque, patriarchal, genial. It makes a landed gentry: it founds families; it favors leisure and field sports; it developes a special class of thoughtful, responsible, guiding and protecting minds, who grow upon their duties and cares, who are bound to each other by a common interest and anxiety, and who discuss political questions with a familiarity, consistency and zeal such as we are mostly ignorant of at the North. It makes a special class of gentlemen and ladies, as distinguishable for their peculiar appearace, manners and culture as they are commonly fascinating and influential.

"No candid mind will deny the peculiar charm of southern young men at college, or southern young women in society."

The small feet and hands of that people, Dr. Bellows tells us, are not to be denied, and their heroism is real. "It showed itself in Congress, early and always by the courage, eloquence, skill and success with which it controlled majorities." Let the attempted assassination of Senator Sumner, the slave-aristocracy sustaining and applauding the deed, be taken as a fair example or culmination of its spirit and measures, and where is the heroism? And as to the courage, skill, and success of its control, no candid person will deny that this was mainly owing to the aid it received from its subservient tools in the free North, the whole pro-slavery party combining to lay down the neck of the country for the slave-aristocracy to tread upon. It required no particular skill or courage to set its foot where the hand of its servants directed, in almost spontaneous servility.

Southern slavery "founds families," no doubt, and, *sells* them. It *breeds* them for the *purpose* of selling them. The wealth, supremacy and luxury of the F. F. Vs. of the most chivalrous and ancient of the States of the slave aristocracy are founded on this sublime peculiarity. The distinction of being a *slave-breeding* State, and the benefits of that distinction, have been long familiar; and the privilege possessed by this aristocracy of breeding their own stock for the market, and of selling their own children, are among the "peculiar virtues and recommendations of this most savage and barbarous state of society,"—as well as the ability to send Southern young men of peculiar charms to Northern colleges. Also, to support missionaries of the gospel in Africa, by the sale of gospel-chattels of the household of faith in America.

We cannot but think it a mistake, at this time, to enlarge upon the virtues of a slave-aristocracy, or to look back upon our dwelling among its tombs with regret.

An aristocracy, the argument of the necessary, eternal superiority of which has been distinctly its possession of an inferior race to tread upon, raising itself thus much higher in the social state, by the trodden platform of the bodies and souls of these "mudsills!" An aristocracy, that can use this inferior race as a grindstone to sharpen and polish the jewels of its own refinement! An aristocracy, with the advantage of a wretched, dehumanized race, on whom to exercise its ungovernable cruelties, and give play to its diabolical tendencies! A social aristocracy, with slavery for its fire-place, where the vices of humanity might burn, and yet not set the house on fire, but make it luxuriously warm and comfortable!

The slaveholder's own impartial testimony ought never to be forgotten, when the virtues of the slave aristocracy are pleaded among us. We therefore add the oft-repeated description of Jefferson, written at a time when slavery had developed but half its barbarism, and half its powers of social and civil perdition. Shall we spare one hair of this monster, while we have him in our power? If Jefferson himself were now upon the earth he would say, let slaveholding be exterminated, that religion, humanity, and the Republic may live.

"There must doubtless be an unhappy influence in the manners of our people, produced by the existence of slavery among us."

"The whole commerce between master and slave, is a perfect exercise of the most boisterous passions, of the most unremitting despotism on the one part, and degrading submission on the other."

"Our children see this, and learn to imitate it; for man is an imitative animal. This quality is the germ of all education in him. From his cradle to his grave, he is learning to do what he sees others do. . . . The parent storms. The child looks on, catches the lineaments of wrath, puts on the same air in the circle of smaller slaves, gives a loose rein to the worst of passions; and thus nursed, educated and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities. The man must be a prodigy, who can retain his manners and morals undepraved, surrounded by such circumstances."

"With what *execration* should the statesman be loaded, who, permitting one-half the *citizens* thus to trample on the rights of the *other*, transforms those into despots, and these into enemies—destroys the morals of the one part and the love of country of the other."

"But it is impossible," continues Mr. Jefferson, "to be temperate and to pursue this subject through the various considerations of policy, of morals, of history, natural and civil. We must be contented to hope that they will force their way into every one's mind."

HOW TO RESTORE THE UNION WITHOUT ABOLISHING SLAVERY.

The true issue acknowledged.

John Pettit, of Indiana, a consistent conservatist leader, said, lately, while a candidate for Congress.

"*If Old Abe will come to me, I'll tell him how to stop this rebellion. Extend slavery over every state in the Union, and the rebellion will be stopped in sixty days.*"

This was said, seriously, as the speaker's recommendation of a policy to be pursued. On this issue he went before the people of his District, and was defeated, the other day.

That he stated correctly the true issue, is evidenced by the tone and action of the slaveholders for many years past. This was the programme of Gov. McDuffie in 1836. It was the prophecy of Calhoun Hammond, Benjamin Watkins Leigh, Prof. Dew, and Mr. Pickens, previous to or during the year 1839. It was obscurely suggested by Henry Clay, the same year. The same has been repeated by hosts of pro-slavery leaders in and out of Congress, ever since *. It was foreshadowed in the Dred Scott decision, by Judge Taney, and by Pres. Buchanan in his Crittenden-Lecompton-Kansas Message.—It was embodied in the Confederate Constitution which was offered to all the States, with the expectation of its acceptance by the North Western States, by Pennsylvania and New-Jersey. By the *N. Y. Herald* it was recommended to the adoption of all the states. By Mayor Wood, it was recommended to the City of New York, whether the state accepted or rejected it. It was covertly and ambiguously embodied in the Crittenden and Peace Congress Compromise, with its proposed unamendable amendment of the Constitution, securing slavery; but was rejected by the slaveocrats, as not being sufficiently explicit. The same object lies on the face of the suit of Virginia versus New York, in the case of Mr. Lemmon's slaves, the only point in the dispute being the constitutional right of a state to exclude slavery and slaves.

When the rebels first proposed secession they met with great opposition from the people of their own states, who dreaded a dissolution of the Union. The reply of the rebels was that there would be no dissolution—that acts of Secession were designed only to frighten the North into submission—that the North would back down, as they always had done, and would accept the Confederate Constitution, for the whole country, slavery and all. In this, if they were sincere, they were disappointed, but have never relinquished the idea of conquering the North, as the late experimentary incursions into Pennsylvania indicate. Why, else have they ever blockaded the Potomac and besieged Washington? Why else are they so tenacious of retaining Maryland? Who doubts that if Washington were captured by them, they would immediatly proclaim the Confederate Constitution, over the whole country? What would *that* be, but a proclamation of slavery over the whole country?

Who are their Northern sympathizers but the advocates of slavery—the haters of free negroes—the revilers of abolitionists? Who has ever seen a Northern sympathizer with the Confederates that was not to be thus described? Who has ever seen an abolitionist, or anti-slavery man, that was not against the rebellion?

And what means the new revival at the North, of political efforts to restore peace without abolishing slavery? What can be meant by it—what *is* it—but a revival of efforts to extend and perpetuate slavery? What limits are proposed for slavery, either in respect to space, or duration?

The Slaveocrates claim the whole country, and are in arms to enforce the claim. There is evidently, no alternative before us but liberty for the whole country, or slavery for the whole country. How can any man be against the former, without being in favor of the latter?

Mr. Pettit is truthful—manifestly, commendably truthful, in his statement of the real issue. We *must* "extend slavery over every state in the Union"—if the 'rebellion is to be stopped' without the abolition of slavery. Not being prepared for the latter, and having no party to sustain him in such a position, if he were, what could he do, as a frank, open-hearted, sagacious man, but to declare himself in favor of such extension? He was defeated to be sure, but he had, no doubt, a large company of resolute braves, to sustain the defeat with him.* His forces were probably marched off in good order. They can call it masterly, "strategy" and a "change of base." They have fought their battle, boldly, in open day, not like their allies in the other states, under cover of false pretenses.

In view of the only true issue, it is easy to see that there can be only two parties—the party of freedom and the party of slavery.

On which side of this issue, is the President's Proclamation to be marshalled? Does it proclaim liberty for the whole country? No, it does not. It only proclaims "the blessings of liberty" for states in rebellion! The loyal, and all who will become loyal are to be cursed with slavery, still!

On the other hand, did the President proclaim slavery for the whole country, as proposed by Mr. John Pettit of Indiana?—No. Not exactly. Not in form. He only proclaims liberty for those "states and parts of states" that cannot, possibly, even by force of arms, and the slaughter of thousands upon thousands, be brought under subjection to the glorious "stars and stripes," in any other way. So the proclamation, as a whole, cannot be marshalled on either side of the great pending issue. It is on the fence, between, waiting to see on which side to jump down.

It is quite note-worthy that while the pro-slavery champions are stoutly contesting the constitutional authority of the President to proclaim liberty for even a part of the country, as a means of saving the Union, Mr. John Pettit does not scruple to call on him for a proclamation to "*extend slavery over every state in the Union!*"

Though the associates of Mr. Pettit, all over the North, do not openly avow their objects, as he does, they are, evidently enough, in purpose and sentiment, with him, acting covertly, with brighter prospects of success.

The issue is made up, on the side of slavery. When shall it be made up and met, on the side of freedom? G.

* And, let it never be forgotton that in this advocacy and prediction of the extension of slavery, over the whole country, it was explicitly stated, by most of the authorities whom we have cited that it was to be the enslavement of the laboring people, irrespective of color—"bleached or unbleached," as Gov. McDuffie expressed it, and as most of their arguments, including the Biblical, indicated. The slavery said to have been recognized by Moses and by the Apostles, was not the slavery of negroes. The slaves of Greece and Rome were mostly whites, of the same race with their masters. The same may be said of the slavery or serfdom of the middle ages in Europe, and even now in process of extinction in Russia.

A PRESENT SALVATION OR NONE.

Two great parties in our land are striving, not to see which shall get God on their side, and righteousness, but the President and the administration of the Government. If either of these parties would strike for justice to the enslaved, that party would be supreme. God would be with that party. And until one of these parties shall strike for freedom and justice, God is against them both, and both are conspiring for the ruin of the country.

The President's neglect of golden opportunities has made it doubly difficult to seize the last opportunity that now seems remaining for our rescue. Yet if he would throw himself on God, justice, and the Constitution, in its pledge of liberty to every person, and *now* proclaim the freedom of all persons in the land, we should be saved. As it is, by his half-surgery in this matter, by his delay, by his announcement of an intended policy not executed, a future measure not made sure and irreversible,

"While still I dare not waits upon I would,"

he has done much to make the people themselves hesitating, indecisive, fearful; he has done much to divide even the North; whereas, had he struck the blow for freedom when Fremont struck it, the whole country would have been united in it, and by this time the war and the rebellion would have been at an end. Had he struck the blow for freedom when Phelps and Hunter struck it, instead of striking back and nullifying it, had he given us liberty-loving generals to lead our armies, instead of generals sympathizing with the South, and determined at all hazards to spare slavery, his administration would have been victorious, would have swept every thing before it, would have saved the country, The tide of freedom would have rushed in like the Spring tides in the Bay of Fundy, and every opposing influence would have been overwhelmed by it.

And even now, the President holds this tide at his command, and can bid it sweep the country. If he will put the future tense in the present, if he will say, The Rebels have refused quarter, and hoisted the black flag, and now, Down with their slavery! it is gone forever! If he will say NOW, The slaves are free! and will say to General McClellan, Lead your army instantly against these rebels, and deliver their slaves, poor white trash, as well as tortured blacks, or else your command is taken from you; if in God's name, with freedom and justice for our banner, he will launch our armies, shod or unshod, through mud or on dry ground, frost or rain, against the enemy, we shall conquer! Before the 1st of January the rebellion will be shattered, and slavery dead forever, and treason in its dying struggles.

What we want is this great word, NOW, from the President. And our policy of Freedom must be a decisive, exclusive policy; otherwise, we and the Border States and the Rebel States will only be playing at see-saw. We cannot afford any more time or strength in trying half measures; and any new compact with slavery will be our death.

The proposal to buy back the Rebel States in to the Union by sanctioning their slavery will be fatal to us, if successful. If only one state should accept that proposal, we are thenceforth a slave-holding government, and shall be again governed by slavery, and the pro-slavery party will compel a degrading peace, such a peace being for them a victory.

But let us take the testimony from a Border State itself, Missouri, in the witness of Gratz Brown, who has shown incontrovertibly that the tolerance of slavery will be perpetual war. Slavery and Freedom can no longer live together. We cannot afford a peace, except on the basis of Universal Emancipation, and any peace on the basis of slavery will kill us.

There never was a truer word, and not often a nobler, than that spoken recently by General Wadsworth, when he said, "We want peace, but more than we want peace, we want a country. We want peace, but we want an honorable peace, a permanent peace, a solid peace. When we have achieved that, we shall commence on a career of prosperity such as we have never known, and such as the world has never before witnessed. We shall spring up at one bound to be the mightiest, the freest, and the happiest people on the face of the earth."

"The issue is made up," General Wadsworth truly said, "and we must conquer this slave-aristocracy, or be conquered by it. The struggle is already far advanced,—it is near its end. We are in the pangs of dissolution, or we are in the pangs of exorcism. If we would save ourselves, we must cast out the devil which has tormented and disgraced us from the hour of our national birth."

Let the people stand by this, and in the name of God call upon the President and government to stand by it. God offers to save us; he whom the devils obey, offers to turn this legion out of our whole country, if we will suffer him. Let us not, like the Gadarenes, afraid of our swine, come out to the gate of our city, and implore him to depart out of our coasts. We have let the rebellion grow, from an unwillingness to use severity enough to crush it, but had it not been for the petted devil of slavery in it, we should have put it down at the outset. Had our armies been put under commanders who had a heart to the work of annihilating slavery, the rebellion would have been crushed, long since. Just so far as any of our leaders, civil or military have been inspired with the desire to save slavery, just so far they have been traitors to the country. This now begins to be seen, as clear as day.

THE PEOPLE VINDICATED.

Ever since the President's Proclamation made its appearance, *the World, the Herald, &c.* have been tauntingly inquiring of Gov. Andrew, and Horace Greeley, what has become of the large numbers of volunteers that they predicted would join the army, if the President would declare emancipation? At a recent meeting of the pro-slavery Democracy in Brooklyn, among the transparencies exhibited, says the *World*, was the following.—"*Massa Greeley, where's your nine hundred thousand warriors?*"

It strikes us that there is a ready answer to the taunt. The demand is altogether premature. The President, as yet, has issued no such proclamation! So far from it, he has put his veto upon any military emancipation for more than three months from the date of his edict. He has, moreover, invited the rebel states to come back into the Union with slavery, under the pledge that, if they will do so, their slavery shall be protected by the Federal Government!

The negroes and their funds, the abolitionists and anti slavery men of the country would be fools to help the President and his conservative advisers, (by any extra exertions,) to carry out their programme of "restoring the Union as it was" under Polk, Pierce, Buchanan, Floyd and Jeff. Davis.—It may not comport with the policy of Gov. Andrews and Horace Greeley to return this answer to their adversaries. Such an answer might not accord with their sentiments and purposes. But we may venture to speak for the masses of those whose patriotism includes the love of liberty, and who have petitioned the President for emancipation, when we say, as *the Herald* has boastingly, said, that "*the President has not given them what they asked for.*" With what face then can *they* be taunted with such inquiries?

When Gov. Andrew and Mr. Greeley undertake to make pledges on behalf of the people they should not only be careful to represent the people, correctly, in stating the conditions, but also to vindicate the people from the charge of non performance, when the previous conditions have not been complied with, on the part of the Government. G.

THE NEW YORK STATE ELECTION takes place on *Tuesday next*, when the question will be decided whether Gen. JAMES S. WADSWORTH or HORACE SEYMOUR is to be Governor—the former being in favor of putting down the pro-slavery rebellion and slavery along with it as a military necessity—the latter being in favor of a pacification with the rebellion by a submission to the Slave Power.

THE NEWS.

WEEKLY REVIEW—EDITORIAL.

☞ RECORD OF CURRENT OPINIONS AND IDEAS.

Time was when weekly journals were almost wholly occupied with what was called "News" by which was then meant, almost exclusively, passing occurences, chiefly in the sphere of the visible and tangible—battles, marches and countermarches, murders, accidents, broken bones—movements of notable personages—new fashions—scandals, gossip, deaths, marriages, &c.—Next came the expression of opinions, discussions, ideas—first of official characters, debates in legislative bodies—afterwards, editorial speculations, letters, communications of correspondents. All this time, a broad line of distinction was carefully preserved between *News*, and *Discussions*, and different departments of the journals fenced off, by heavy printer's rules, to keep them from trespassing upon each other.—The time has now come in which it is beginning to be discovered that mind controls matter, that ideas shape events, that important expressions of them *are* events—in short that a news-journal cannot record the most important news of the day, without including the record of current ideas.—Conflicts of ideas are felt, by intelligent observers of the times, to be quite as important as conflicts of armies, and the latter are often seen to be directed and controlled by the former.

With *these* ideas, we present our records of the current week.

Minnesota Indians—Why hostile?

Mr. Beeson, well-known as a philanthropic student of Indian Affairs, and well qualified by residence and travels among the Indians to judge of their characters and motives, makes a statement, in the N. Y. Times of Oct., 19th, of his views concerning the cause of the recent hostilities of the Indians in Minnesota. He says—

"It is well known that the Indian Department has been for a series of years under the control of the Slave Power, through whose agents they have been victimized by unnecessary wars, and by robbing them of their dues to advance traitorous designs upon our Government; and owing to the failure of the Commissioner (DOLE) to pay their annuities at the proper time, or to give them assurance of protection and justice, the Indians in Minnesota were in a high degree discouraged, and easily driven to exasperation when rebel emissaries told them that the Government meant to take their land and cheat them of all their dues, and that the Commissioner was coming to them to arrange for taking possession of their choice lands on each side of Red River. It was to resist him and to defend themselves against further aggression upon their property and persons that they made the onslaught upon their pale-faced neighbors. The great mistake of the white race consists in the assumption that all the country belongs to it, and that the red man has no right to his birth-place and to his inheritance—no rights to a sovereign nationality, and to a country of its own. Whereas, the Indian feels that his rights are sacred, and must be held with jealous care. And since this feeling of the Indian is but the natural instinct of humanity, and recognized alike in the Divine law, which enjoins love to our neighbor, and in the principle which affirms that "all men are endowed by their Maker with certain inalienable rights, among which are life, liberty, and the pursuit of happiness," it is but just and right that the enormous provocations which the Indians have had—the bitter wrongs under which they are smarting, and under which they have been forced to act, should be taken in the account against the vindictive punishment which some are disposed to invoke for what they have done. Respectfully. JOHN BEESON."

Since the above was selected for publication, we meet with a paragraph from the Washington Correspondent of *the Herald*, confirmatory of the statement of Mr. Beeson.

"It is understood that the annuities of the Indians are to be paid in specie, as the red men are not yet satisfied with the greenbacks. Had the same thoughtfulness been exhibited some months since, when the Commissioner of Indian Affairs was importunate to get funds to make immediate payment of annuities, the present troubles on the frontier might possibly have been averted."

Colonization Policy of Pres. Lincoln.

A writer in the *N. Y. Times*, who dates at Washington, Oct., and who signs—"One *who knows the South*," magnifies the superior wisdom of the President, particularly in his policy of Colonization. *Gov. Brown*, of Georgia, had inflamed the Southern mind with the prediction that the Administration was about to "form a black Society at the South." The President, in order to disarm this slander, took care to inaugurate his Colonization policy, first, and his Emancipation policy, afterwards. This will conciliate the poor whites of the South.

"Let but the poor whites of the South once know that the negroes are to be colonized, and their communities are to be free from the baleful influence on labor and morals, which such a black population will inevitably have when mixed up with a superior race, and all the efforts of the rebel leaders will not keep the Southern soldiery in harness under the secession flag a single month."

"The baleful influence" of the emancipated

slaves upon the "morals" of the "poor whites of the South," and the virtuous solicitude of the latter to be freed from it, by the Colonization of the former, is certainly an *imposing* idea. How much of wisdom or of practicability there may be in it, time must determine. Perhaps some light may be gained, from the item that next follows.

Colonization of Florida.—"*A slaveholder*"—"a Floridian," writing for the *N. Y. Times*, of Oct. 19, give his views concerning the proposed colonizing of "freed blacks"—not *from* Florida—but *into* Florida, from the other slave states. He says

"I am often asked by those intelligent, "Is it very sickly?" Let them look at the census reports of 1850–60. Again I am asked, "Can a white man labor there?" Yes: it never is as *warm* as in *New-York*.

Any man, white or black, can live comfortably by farming, if he will work like a Northern farmer, two days in the week. Now, to all freedom-loving people let me say, don't trouble yourself about sending our best help out of the country, but let the negro act like a man, and do as he pleases, like other men. If you can make the white people do right, the negro will help them, and they will help the negro. God made nothing in vain. If we strive to do right, all will come out well. I think, Mr. Editor, as you do. Florida is as well adapted to his wants, as any country in the known world. As he has no money, I think Government would do well to let him settle, and protect him, on any of her public lands, and give him a homestead of as much as he can till. They are the most faithful, the best natured, the easiest managed, the most law-abiding people of the land. I hope they may all become "free men," and live where it suits them best; they are well enough off if we can get the "dry rot" out of the white folks. I am asked, will the owner and master ever give the negro his rights in the Slave States? Yes; those who have ever been familiar with the negro are his best friends. They know him best. A new system must be established; it will not work handily and smooth at first, but in ten years it will regulate itself, if his friends do not destroy him by false philosophy and their own ignorance, and drive him back into barbarism. The more that settle in Florida, the better.

This suggests the inquiry why, if Colonization of freed slaves *into* one of the Slave States would work so well, why should any colonization *out* of the other Slave States, be deemed desirable? First, let Slavery be abolished; and then see whether, in either of the States, there be any desire to get rid of colored laborers.

George Bancroft

the historian, heretofore a conservative Democrat, having been tendered the nomination to Congress, by the "People's Union Associations of the Eighth District, has written a Letter, respectfully declining the offer, but improving the opportunity to denounce the *Slidell* Democracy, in no very scrapulous terms, denying to that arch rebel, the name of Democrat, much to the annoyance of the "*World*" newspaper, which makes reprisals by criticising the rhetoric of the historian, which it characterizes as "ornate" "grandiose" "superb, but ill befitting," "the grace of a literary posture-master," &c. The literary reputation of the historian, is annihilated, we suppose, of course. The great nameless unknown, who writes for the *World*, published by nobody knows who, for the promotion of nobody can tell what, has done up the job for Mr. Bancroft, no doubt. It would be interesting to the public, to know, if they might be favored with the information, who they are, that publish and edit a journal so sensitive to an attack upon the traitor Slidell. Horatio Seymour must be proud of the praise of such an editor, incog though he may be.

Constitutionality of the Proclamation.—*The World* raises the question whether President Lincoln's Proclamation of emancipation is constitutional, and whether the Supreme Court will so regard it. Judge Curtis, it says, has just published a pamphlet, in the negative, which sets the question at rest—almost. This looks as though the Constitutional question was not to be evaded by resorting to the exercise of the war power of emancipation, as has been supposed. Is the Constitution for slavery or for freedom? that question has yet to be looked square in the face.

"A Month of the Proclamation." Under this head the *Times* of Oct. 22, enumerates seven things, which, it says, time has already settled, viz: 1. "That the people of the loyal States, were, in general, prepared to receive such a measure, favorably." 2. "It is settled that the people of the Border States will not be alienated by such a demonstration against slavery." 3. "It is settled that the army will not be offended by it." 4. "It is settled that the blacks will, in due time, be ready to do their part in giving practical effect to the proclamation." 5. "It is settled that the rebel leaders themselves have a fear of the policy." 6. Though the advices from Europe are yet meagre, yet the absence of denunciation of it "is significant that a popular chord in Europe has been struck" by the prospect of emancipation. 7. "It seems to be settled that the rebels will not avail themselves of the hundred days grace, accorded by the President, and seasonably make their submission." On each of these points, *the Times* offers reasons and facts in support of its positions.

Without controverting the views of the *Times*, which, for the most part, may prove near the truth, there are some other things, we think, that time has also settled. (1.) It is settled that the Proclamation, by delaying emancipation for an hundred days, has lulled the rising enthusiasm for the measure, for the time being, and thus weakened the hands of the President, for carrying emancipation into effect. (2.) Through the same delay, the northern sympathisers with the rebels, have had time given them to rally in opposition, as they could not have done, had the measure been immediate. (3.) All, or nearly all, who cordially approve the emancipation part of the Proclamation, regret that it had not been made immediate. (4.) The conditions of pacification with slavery, embodied in the Proclamation, have emboldened the friends of pro-slavery pacification, and helped them in their political efforts, at the ballot box. Had the proclamation been for immediate emancipation, it would have been too late for them to have carried such an issue, with such effect, if at all, into the Autumn elections. (5.) Had the Proclamation been immediate and unconditional, the knowledge of it in Europe would, by this time, have settled the question of foreign intervention in our favor. (6.) The conditional portion of the Proclamation still puts in imminent peril, all the real benefits of the measure, and incurs the hazard of the Proclamation doing more harm than good, by facilitating a pacification with slavery, in some way. (7.) It is settled that if the measure of emancipation be worth anything at all, at any time, "the hundred days grace" was, at the very best, a loss of an hundred days time, at the most critical crisis, with its vast current expenditures of, say two millions of dollars a day, adding two hundred millions to our national debt—perhaps swamping the country in bankruptcy and ruin. (8.) It is settled that if the President had any authority to emancipate, on the first of January, as he claims to have had, then he had the same authority to emancipate on the 22d of September, and he is responsible to his God and to his country for the existence of slavery during the interim of one hundred days, and for the consequent thraldom, hazards, calamities, and burthens of the country, needlessly suffered or incurred during that time.

Gov. Holbrook, of Vermont, in his late Message to the Legislature of that State, says:

The struggle in which the nation is engaged is clearly one of life or death. Even though the scene of blood and the night of calamity through which we may be called to pass, shall shake the land to its foundations and try us to the utmost, yet, trusting in the God of our fathers, we will not doubt that life is to be the result, and that the nation is to be purified by its trials and established and exalted even beyond the expectations of its founders. Our fathers found a great evil which they deplored, but could not separate from the good. Current events are tending to produce that separation, by uprooting the evil. The rebellion, if persisted in, may be the means, under Providence, of annihilating the institution of slavery, which all acknowledge to have been its cause. The territory of the United States must be preserved in its integrity. Neither foreign power nor domestic insurrection can be allowed to establish a rival Government within any portion of that territory, and, therefore, all necessary means justified by the ultimate law of self-preservation and compatible with Christian civilization, must be applied to the permanent suppression of the present rebellion. The recent Proclamation of Emancipation by the President of the United States is a logical result of the slaveholders rebellion, and as such is accepted, and will be sustained by all loyal men. It is a "military necessity," and has the recommendation to our people of according with both justice and humanity.

Liberation anticipated. The *N. Y. Times* of Oct. 23, says.—

Universal Emancipation is to be the end. And if no other reason, simply because partial emancipation is impossible. Human passion is like gunpowder. Popular excitement is epidemic. It is It is not possible to set bonds to it, or confine it to classes When three millions of long-suffering slaves spring to freedom, and raise the glad shout that will make fhe heaven with echoes ring, does any one suppose that one million of their kindred, fellows in suffering and in aspiration, dwelling in actual contact with them, and every fibre of their frames in unison with the gigantic moral resurrection can stand unmoved by the spectacle.

The spark has been applied to the magazine, and not all the water of the ocean can extinguish it, nor all the wait of the globe repress it. What come of the explosion? *Thirty-four Free States, and four million of freed persons of African descent.*

Colonization impracticable. *The Times* says, further.

What is to be done with these people? They are the Nation's foundlings. Freedom violated by Tyranny has been brought to birth in the fullness of time, and in great pain has been delivered of four million of hapless children. These are laid at our door. They are the Nation's foundlings, and we must care for them or they will perish. . . . .

"Give me ships and money," says Senator Pomeroy, "and I will search foreign lands until I find a home for a *few hundred!*" Is this solemn mockery of a nation strugling under an instant burden to be tolerated? We must put away this trifling, or we shall have a starving race of helots on our hands Half the enfranchised slaves might perish before Pomeroy could find a "tropical" conservatory for his exotics.

Let not *the Times* be alarmed. When the Government sees—as it will soon see, with the *Times*—the impracticability of Colonization, it will simply, became necessarily, let them alone, to take care of themselves, as other men do, as they will readily do, if protected in their rights, as other men are.

Government Policy toward Maryland. A writer in the *N. Y. Times*, who signs, "*Patrick Henry*," and dates, Baltimore Oct. 1, complains that the policy of the Federal Government in that State, has been to conciliate the rebels, and that, by so doing, it has alienated the loyal. Hear him:

"But it is unacountable and inconceivable to men of ordinary understanding how that great end (the preservation of the Union) can be accomplished by a system of *lenity* that contracts its ostensible purpose, and that not only does not conciliate, but makes enemies more bitter and mischievous, while it exasperates and discourages friends.

"This system of lenity has been thoroughly tried in Maryland and has signally failed. First by *the kind-hearted Gen. Dix*, who in, our opinion, is much better, indeed fully qualified for the field or the Cabinet, than for the peculiar duties which were chiefly required of him when he was Chief of this military district. Since then, it is apparent to the eyes and under-tanding of the loyal portion of the whole State that the present authorities of the Government in this military district have been still more unfortunate in their conduct and measures for the accomplishment of the same desireable purpose, namely, to *arouse and encourage the loyal, to* the discharge of the full measure of their duty and patriotism, and either conciliating or compelling the disloyal to a due compliance with law and order. On the contrary, the evil of that *false policy*, has greatly increased, and seems increasing, under the existing authority, or under its pernicious influence; for indeed we scarcely know to whose or to what authority or influence we are really subject for this disheartening annoyance.

"As this state of things, in Baltimore particularly, is notorious as noon day, it would seem impossible that the Government should not know it. That the Government should know it, and not correct the evil, would seem to be more extraordinary."

What this writer complains of, is doubtless true in all the Border States, and wherever any access has been gained by our troops. Thus it must be, till universal emancipation is proclaimed —The loyal are the non-slaveholders—the disloyal are the slaveholders.

THE WAR.

SATURDAY, Oct. 25.

No news of a stirring nature yet comes to us from the army. The soldiers of the Potomac, while waiting for their shoes, amuse themselves with an occasional reconnoissance; and a few skirmishes, in different parts of the country, are reported. The *best* news of the day is the *removal of* Gen. Buell from the command of the Department of Kentucky, and the appointment of Maj. Gen. Rosecrans in his place. It is to be hoped that the President will not again review his decision.

Army of the Potomac.—The morning papers of yesterday contain the following account of a reconnoissance to Hedgesville.

Headquarters Army of the Potomac, October 23, a. m.

Yesterday Captain Duncan made a reconnoissance to Hedgesville with two squadrons of the Fourth Pennsylvania Cavalry, numbering one hundred and forty men.

Hedgesville is seven miles northwest of Martinsburg and one mile from North Mountain, on the Baltimore and Ohio Railroad.

Captain Duncan drove the rebel pickets into the town and then charged the main body of the rebels, taking nineteen prisoners, including three officers. They all belonged to the Tenth Virginia cavalry, except a lieutenant from the Second South Carolina regiment.

None of Captain Duncan's men were hurt.

Refugees state that the rebels left Martinsburg on Tuesday. It is believed that a portion of them went to Williamsport and a part to Shepherdstown. The destruction of the property belonging to the Baltimore and Ohio Railroad has within the past few days been made complete.

The report of the evacuation of Winchester by the Rebels, proves to have been unfounded.

The papers of to-day contain conflicting reports regarding movements past and prospective. They agree however in stating that the Baltimore and Ohio Railroad has been destroyed by the rebels. *The World* says that "Stonewall" Jackson with 15 Regiments 8 miles from Williamsport, is menacing the Unionists, and that much excitement is occasioned thereby. *The Times* is quite positive that our army is to make an immediate advance. *The Tribune* assures us that the rebel forces are falling back, that Lee intends to winter at Gordonsville, and that Burnside's command is under marching orders.

If our readers can find any "method" in all this "madness" they will do better than we can.

Kentucky.—The summing up of the campaign in Kentucky proves that it may be regarded by both sides as either a victory or a defeat. Bragg and Kirby Smith did *not* succeed in capturing Cincinnati and Louisville, but *did* succeed (thanks to Buell!) in escaping our forces. The Union Army did *not* succeed in capturing the rebel invaders, but *did* succeed in driving them out of the state.

Tennessee.—Rebel rangers, near Nashville and near Brownsville, have been routed by Union forces, who succeeded in taking about 40 prisoners and considerable amunition.

Missouri.—A band of rebels, 200 strong, weer dispersed near Marshfield, Miss., by 100 Illinois cavalry under Lieut.-Col. Stuart. The rebel loss was 4 killed, 9 wounded, and 15 prisoners. Our loss, one killed.

Arkansas.—A skirmish has occured near Helena, Ark., between the Union men and a body of Texan Rangers. The Union forces captured 9 men and a Lieutenant-Colonel, with a loss of 3 killed and 9 wounded.

Texas.—A report has been received by the the Grenada *Appeal* that the federal forces have captured and occupied an island in Galveston bay. The report makes no mention of our forces having reached the mainland, at which a sharp resistance was expected. As a punishment for guerrilla outrages on the Mississippi river, General Sherman has ordered thirty secesh families to leave Memphis. The *Appeal* also states that Gens. Van Dorn and Lovell have been ordered to Richmond, and that Gen. Pemberton is to be the successor of Gen. Van Dorn.—*World.*

Naval movements.—We learn by the gunboat Dacotah, eight days from Key West, that Admiral Dupont was expected back from the North with instructions to proceed on a hostile demonstration at once. It was thought that Mobile and Charleston would be attacked on his return. The mortar fleet at Pensacola had received sailing orders. All the vessels belonging to it, which had arrived, were heavily armed. The fever was rapidly disappearing from the squadron, and few deaths had recently occurred.—*Trib.*

MONDAY, Oct. 27.

The *Times* and *World* of this morning assert quite confidently that preparations for a great, general movement of both Army and Navy are nearly completed, and that a decisive blow is soon to be struck. This has been asserted and reasserted at intervals, ever since the war commenced. Whether there is more meaning in it now than heretofore, time will determine.

Another battle at Pea Ridge.—*Total rout of the enemy.*

Washington, Saturday, Oct. 15, 1862.

The following was received at the headquarters of the army to-day.

St. Louis, Mo., Saturday, Oct. 25, 1862.

Maj.-Gen. Halleck, General in Chief of the U. S. Army, Washington.

Our arms are entirely successful again in North-West Arkansas.

Gen. Schofield, finding that the enemy had camped at Pea Ridge, sent Gen. Blunt with the 1st Division westward, and moved towards Huntsville, with the rest of his forces.

Gen. Blunt, by making a hard night's march, reached and attacked the rebel force at Maysville, near the north-west corner of Arkansas, at 7 o'clock in the morning of the 22nd inst.

The enemy were estimated at from 5,000 to 7,000 strong.

The engagement lasted an hour, and resulted in the total rout of the enemy, with the loss of all his artillery, a battery of 6-pounders, a large number of horses, and a portion of their transportation and garrison equipments.

Our cavalry and light howitzers were still in pursuit of their scattered forces when the messenger left.

Our loss was small.

Gen. Schofield pursued Gen. Hindman beyond Huntsville, coming close upon him, when his forces precipitately fled beyond the Boston Mountain.

All the organized forces of the Rebels have thus been driven back to the valley of the Arkansas River, and the Army of the Frontier has gallantly and successfully accomplished its mission.

S. R. Curtis, Major-General Commanding.

Skirmish near Manassas.—A skirmish occured at Manassas Junction on Saturday, the 25th, between Capt. Conger, of the Third Virginia Cavalry and a company of rebels. The *Herald* gives the following account of the affair:

Fairfax Court House, Oct. 26, 1862.

A detachment of about eighty men from this division who were at Manassas Junction, were attacked by about one hundred and fifty rebels on Friday, and retreated, with the loss of two lieutenants and fifteen taken prisoners.

Captain Conger, of the Third Virginia Cavalry with thirty-five men, who had been on a scouting expedition, and was on his return, met by the same party of rebels between Catlett's Station and Warrenton. Capt. Conger attacked and dispersed this body, killing several members of the Thirteenth Virginia Cavalry and taking two prisoners.

In the engagement Capt. Conger was seriously wounded and remained on the field overnight, when he was taken in charge by a resident of the neighborhood, carried to his house and his wants cared for.

Lieut. Conger had captured a rebel Major, but while in charge of him was himself captured and is now a prisoner.

The whole loss of Capt. Conger's party in the fight was one wounded and three prisoners.

Capt. Dalghren with his force to-day drove in the rebel pickets between Catlett's and Warrenton Junction. Capt. Dalghren, who went out to look after Capt. Conger, reports him dangerously wounded. He was paroled on the field by the rebel who proposed to send him to our lines, but he was too badly hurt to be moved, and a surgeon has been sent to his assistance.

Kentucky.—*Skirmish with Morgan's Guerrillas.*

Louisville, Saturday, Oct. 25, 1862.

A detachment sent out by Col. Bruce from Bowling Green attacked John Morgan's guerrillas at Morgantown yesterday, capturing 16 prisoners, whereupon the guerrillas retreated toward Rochester, where they were joined by the guerrillas under Woodward and Johnson.

Col. Shackelford, with a force from Henderson, had a fight with another band of Morgan's guerrillas, and captured 57 of them.

Nothing further has been heard from the forces under Gens. Buell and Bragg.

Gen. Rousseau arrived here yesterday.

TUESDAY, OCT 28.

Army of the Potomac.

The Army has crossed the Potomac, and everything indicates a general movement.

Rumors.—Little well authenticated news reaches us to-day, but we have plenty of reports. It is said that Gov., (now Gen.) Wise, is advancing upon Yorktown, with 20,000 rebel conscripts. Also that the rebels have possession of the Tennessee shore opposite Island No. 10,—that Price is on the Hatchie, with 50,000 men—Pillow near by with 20,000—and that there are 70,000 rebels at Holly Springs, Miss. It is also reported that the rebels have possession of the Memphis and Charleston Railroad.

Skirmish in Tennessee.

Cairo, Ill., Oct. 26, 1862.

A Union force numbering 200, with one piece of artillery, stationed at Waverly, Tennessee twenty miles southwest of Fort Donelson, were fiercely attacked by 800 Rebels on Thursday last, The former made a desperate resistance and completely routed the latter. The Rebel loss was 24 killed, a large number wounded, and 25 captured. Our loss was 2 killed and 2 wounded.

Gen. Mitchell's Department.

Through rebel papers we learn that Gen. Mitchell is active, and that fighting had occurred on the Georgia coast. The rebels of course claim victory. No Union account of the affair has reached us.

Texas.—The story that Galveston has been occupied by Union forces proves true.

MISCELLANEOUS.

Union Prisoners.—About 600 Union prisoners, most of whom were captured at Cedar Mountain, have been released on parole.

"Democratic" Demonstration in Brooklyn.—A meeting of Seymourites was held at the Brooklyn Academy of Music, on Wednesday Evening of last week. Speeches were made by Horatio Seymour, John Van Buren, and D. Floyd Jones.

Burning of a Government Vessel.—The schooner Elenor, Capt. Townsend, of this city, loaded with hay, cement, &c., for the Government, caught fire last night shortly after 9 o'clock, and was totally destroyed. Two seamen and two passengers were burned to death, and another seamen was badly burned. The captain, two mates, and steward, who were in the after-cabin, narrowly escaped.—*Tribune.*

The Steamship Mississippi.—18 days from Montevideo for China, foundered at sea Aug. 30. The crew, 63 in all, were taken off by the bark Prince Oscar of Gottenburg and the British brig Minstrel, and landed at St. Helena—*Ib.*

Gen. Sigel and Carl Shurz, have come out earnestly in favor of Wadsworth for Governor of New York.

The President's Proclamation endorsed in North Carolina.—The *Herald* states that "a large Union meeting was held at Beaufort, on the 21st. Eloquent speakers were present and resolutions endorsing the President's proclamation were passed."

Negroes in Rebel Service.—*The Washington (N. C.) Journal* (Rebel) says that seven regiments of negroes, which have been in camps of instruction under white officers for three months, and which have become remarkably proficient in drill, have arrived to garrison the towns and fortifications during the sickly season. Let us have a long howl over the enormity of arming "niggers." Won't John Van Buren say something on the subject?—*Tribune.*

John Bull vs. Admiral Wilkes.—John Bull is once more in a rage at Admiral Wilkes. Canadian papers inform us that the "notorious" Admiral insulted the good people of Bermuda by entering the port of St. George's for coal. The Governor at once hastened to present Admiral Wilkes with a copy of the Queen's proclamation relative to the twenty-four hours' limit, but on representing that his ship needed some repairs, Admiral Wilkes, with difficulty, obtained leave to stay from Monday, Oct. 6, until Thursday. Then he was induced to leave by a threat of the Governor, that if he did not leave he would be compelled to do so. The coming of Admiral Wilkes to Bermuda is declared to be a gross insult to England, because "he must have known the defenseless condition of the island," and because he came to capture or destroy the six steamers in that port which were engaged in the trade with the Confederates. The poor Confederates, we are told, were badly frightened. One of the three vessels of the Admiral's fleet, after leaving the port, continued cruising outside of St. George's. —*Ib.*

Rumored Convention of Loyal Governors.—The *Herald* and *World* state that another convention of Governors is to be held; the objects of which are to demand the removal of McClellan and Buell, to insist upon an immediate advance, and upon the enforcement of the Confiscation act.

• [Not Reliable.]

More Contrabands.—A steamer arrived to-day, carrying 360 contrabands from Suffolk, having at different times made their way within our lines. Two hundred of them are men. They were immediately sent to the contraband camp.—*Washington Cor. Trib.*

Union Meeting in Brooklyn.—A large and enthusiastic meeting of friends of the Government was held at the Academy of Music, on Friday evening. The Hon. James Humphrey presided. The meeting was addressed by Col. Hamilton of Texas, Gen. Rogers of Tenn., Hon. Philip Fraser of Florida, and Hon. D. S. Dickinson of N. Y.

Result of the October Elections.—The *Post* sums up the result of the October elections as follows:

	Administration,	*Opposition.*
Oregon	1	
Maine	4	1
Pennsylvania	12	12
Ohio	5	14
Indiana	4	7
Iowa	6	

Circular *from Mr. Secretary Seward to American Representatives Abroad.*—The following circular, by Mr. Seward, addressed to all the diplomatic and consular agents of the United States, is published in the Paris papers. It will be noticed that the circular is dated on the same day as the emancipation proclamation:

Department of State, Washington, Sept. 22.

Gentlemen: You will receive by the mail which will carry you this dispatch evidence which will convince you that the aggressive movement of the rebels against the states remaining faithful to the Union is arrested, and that the forces of the Union, strengthened and reanimated, are again ready to undertake a campaign on a vast scale. If you consult the newspapers you will easily perceive that the financial resources of the insurrection decline rapidly, and that the means of raising troops have been exhausted.

On the other side you will see that the financial situation of the country is good, and that the call for fresh troops, without which the material force of the nation would be seriously crippled, is being promptly responded to.

I have already informed our representatives abroad of the approach of a change in the social organization of the rebel states. This change continues to make itself each day more and more apparent.

In the opinion of the President, the moment has come, to place the great fact more clearly before the people of the rebel states, and to make them understand that if these states persist in imposing upon the country the choice between the dissolution of this government, at once necessary and beneficial and the abolition of slavery, it is the Union and not slavery that must be maintained and saved. With this object the President is about to publish a proclamation, in which he announces that slavery will no longer be recognized in any of the states which shall be in the rebellion on the 1st of January next. While all the good and wise men of all countries will recognize this measure as a just and proper military act, intended to deliver the country from a terrible civil war, they will recognize, at the same time, the moderation and magnanimity with which the government proceeds in a matter so solemn and important. I am, gentlemen, your obedient servant.

William H. Seward.

Financial.—The Secretary of the Treasury will shortly discontinue the receipt of deposits of gold. It has been ascertained that he will not, as has been proposed, offer the five-twenties at any discount from the market rates, but will endeavor to expedite their conversion as rapidly as possible.

The representations that have been made that the public debt has reached two billions of dollars, is officially declared to be a gross exaggeration. On the first of the present month it was $620,000,000, and is now less than $660,000,000 including $80,000,000 left by the late administration, but excepts claims for which no requisitions have yet been made. The claims adjusted and unadjusted cannot exceed $20,000,000.—*World.*

Appeal for the Contrabands.—The following appeal to the contrabands in Washington and Alexandria has been received in this city:

"Treasury Department, Washington, October 13, 1862.

"C. C. Leigh, Esq.:

"My Dear Sir: The circumstances in which we find our contrabands compel us to appeal to you and the Society with which you are connected for aid.

"We have under our care about eight hundred in this city and five hundred in Alexandria, and it is chiefly for those at Alexandria that we make this appeal.

"Among all that number there is not an article of bedding of any kind; they have nothing to lie on, and nothing for a covering. Cool weather is at hand, and without fires or bedding these chilly nights must carry off many of the sick.

"Our pressing want, then, is for sheets, quilts, comforters, or any kind of coverings for beds, or rather for bodies.

"2. Among all these five hundred men, women and children, there is no hospital or nurse, nor any conveniences for being sick and *dying*. The government officers propose to secure a building that will accommodate fifty patients, and it is expected the government will also furnish fifty cot bedsteads, fifty straw beds, and fifty pillows. Beyond this they will do nothing, and we must furnish the remaining entire outfit.

"We need, then, one hundred sheets, one hundred pillow-cases, fifty men's shirts, fifty nightgowns for women and girls. These may all be made of coarse white cotton.

"For the sick and convalescent we need farina, corn starch, tapioca, rice, &c. In behalf of the National Freedman's Relief Association of the District of Columbia,

"Hannibal Hamlin,
"President of the Association.

Any contributions for the above object may be sent to National Freedman's Relief Association of this city, 400 Broadway.

Presbyterians on the Rebellion.—The Old School Presbyterian Synod of New Jersey at their session last week, spoke out in this fashion, of the Rebellion: "That we regard the continuance, the enlargement and calamitous proportions of our civil war as a solemn token of God's righteous displeasure, with our whole nation, and a most impressive admonition that we are not suitably humbled for the manifold and heinous sins of corruption, pride, self-confidence, Sabbath desecration, forgetfulness of God, and oppression, especially of the colored race."—*Tribune.*

An Anti-Slavery Paper in New Orleans.—A thoroughly Anti-slavery paper, in the French language, has just been started in New-Orleans. It is called *L'Union*, and addresses itself, in particular, to the French people of color, to whom it appeals in stirring articles, to join the Union troops and aid them in the establishment of a "Republican system without stain, of a democracy without fetters." The first number reproduces a letter, addressed two years ago by Victor Hugo to a Haytian poet.—*Trib.*

Southern Unionists at the Cooper Institute. A large and enthusiastic meeting, called and addressed by Southern Unionists, was held at the Cooper Institute on Saturday evening, the 25th. Addresses were made by Hon. A. J. Hamilton, of Texas, Rev. W. B. Carter, of Tenn., T. J. Boynton, Esq., of Florida, and Rev. Mr. Hoye, of Miss. Resolutions "which had previously been adopted by the Union citizens of the South" were presented. They spoke out earnestly for a vigorous prosecution of the war, and heartily endorsed the Confiscation Act, and the Emancipation Proclamation.

These men are Unionists *in earnest*, having suffered fearful persecutions—in some instances chains and imprisonment—and having barely escaped with their lives. They do not believe in handling the rebellion or slavery with gloves.

We give a few extracts from the admirable speech of Col. Hamilton:

"Mr. Hamilton commenced by referring to the writings of prominent Southern men, showing that the intention of the leaders of the Rebellion was to establish an aristocracy of slaveholders. He scouted the idea that peace would be secured by compromise, as, even if the obloquy that would be heaped upon the rebel leaders from the North, would not overwhelm them, they would be denounced and exiled by the poor white men of the Southern States whom they had deluded and betrayed. He continued: The Southern Union men spurn all such offers of compromise, as I do here to night: they spurn the sympathy of a man who proposes to relieve them by tendering the olive branch. Above all, I do not want the aid and sympathy of a man who thinks that the war must be carried on in such a way as still to preserve the cause of the war. [Great Applause.] I want it so settled, that when everything shall have been disposed of, no other men having a tendency to treason will find the same cause on which to found a rebellion. How then, are we Abolitionists? [Cheers and cries of "Yes, yes, yes."] I intend to contribute my humble efforts to pull slavery up by the last roots. [Cheers, loud and continued.] I know that slavery must perish in order that Liberty may survive. [Great applause.] I know that the manacles must fall from the fettered limbs of the black race on this continent, in order that the white man may not be manacled.

"This will not be the Union our fathers intended it to be, until the cause of this rebellion has been swept from the land. [Cheers.] You may imagine from this, that I have some idea that the President's Proclamation is a pretty good thing. [Applause.] If there has been one solitary step taken in the right direction by the President, it is the issuing of the Proclamation of Emancipation."

From a lengthy speech by Rev. Mr. Hoye, we have room only for the following quotation.

"Will there be harmony of feeling between the Southern and Northern States, hereafter? I say there will not, so long as this institution of slavery exists [loud applause]. But let that institution be eradicated, and there is no obstacle to harmony. There is no feeling of resentment between the Maineites and the Mississippians which may not pass away, and as for the loyal Mississippians, they demand the protection of the Star-Spangled Banner, and have reason to detest the protection of the Stars and Bars, as my poor discolored ancles now testify."

[Mr. Hoye had suffered from iron shackles on his ancles, which had confined him in a Southern prison for the crime of loyalty.]

These sort of meetings have the right ring.

Gen. Scott's "Second Letter" to which we made allusion, last week, turns out to be—not, as we had been led to suppose, a second letter to President Lincoln "written at a later period" than the one published by John Van Buren, and "taking a more decided stand in favor of putting down the rebellion"—but only a communication to the National Intelligencer of Oct. 31, in which the General narrates, minutely, his communications and interviews with Pres. Buchanan, from Oct. 1860 to Dec. 30—and his orders to several officers under his command, up to March 12, 1861. These evince a commendable fidelity and solicitude on the part of Gen. Scott, to influence President Buchanan to head off the growing rebellion by reinforcing Forts Sumpter, Moultrie, and other Southern forts &c., which Mr. Buchanan declined or neglected to do. This record, from such a source, brands with merited infamy, that miserable northern tool of the slavocracy, for all coming time. We do not see, however, that it changes the position of Gen. Scott, in respect to the topics and opinions expressed by him in the Letter to Mr. Seward, for the consideration of President Lincoln, March 3, 1861, read by John Van Buren, the authenticity of which Gen. Scott does not deny, however dishonorably it may have been made public. *This* was the "*later*" letter, and may be supposed to express the matured views of the writer, so far, indeed, as he *had* matured them.

The Slaves and the Proclamation. A soldier from Delaware county, Iowa, states that the first information he had of the President's Proclamation was from a runaway negro slave in Northern Mississippi. The soldier did not hear it from northern sources till he had arrived within twelve miles of the Ohio river. *Post.*

FOREIGN.

Europe—*Arrival of the Australasian.*

The steamship *Australasian* has arrived at this port from Liverpool on the 10th inst., and Queenstown on the 11th, with advices from Europe two days later than were received by the *Kangaroo.* The news is interesting and in some respects important. The English Press continued its comments on the President's Emancipation Proclamation, and managed to find a good deal of fault with it. It was reported that the "Southern Association" in Liverpool had agreed to a proposition which has for its object the memorialising of the British Government for the recognition of the Confederate States. This movement was chiefly caused by the remarks of Mr. Gladstone at Newcastle. It was also said that the members of the Liverpool Chamber of Commerce were about to petition Government as to the necessity of recognizing the South. There appears to be no danger of recognition however. The Liverpool *Post*, of the 11th, says: "Two of the highest class Liverpool houses received yesterday evening telegram from headquarters in London that the British and French Governments have lost no time in announcing that they are resolved on persisting in a policy of perfect neutrality." The city editor of the *Times* asserts that the feeling among the commercial classes of London is as strongly opposed as ever to any action on the part of the Government towards a formal recognition of the dissolution of the Union, and he says that there is a suspicion that the desire for such a recognition comes rather from the North than the South. The London *Commercial Daily List* says it is enabled to state that there is no likelihood of an immediate recognition of the Southern Confederacy. Advices from Italy say that Garibaldi is about to issue another manifesto, and that he will endeavor to carry out his project of taking Rome. This can hardly be true at present. The Liverpool Cotton market was rather flat, with no change in prices. Breadstuffs were easier, and Provisions steady.—*Times.*

South America.—By the arrival of the steamship Ariel, from Aspinwall, we receive important news from South America. Gen. Mosquera, the President of New Granada, or, as now called, the United States of Columbia, is reported to have established his Government throughout the Republic, the Conservatives having been totally routed by the Liberal General Gutierrez. Gen. Arboledo, the leader of the Conservatives, will probably be forced into Ecuador.—*Tribune.*

Mexico.—Advices in Washington from Mexico represent that the Mexicans will contest every foot of the road from Orizaba to the Capital. Every available point is being fortified, and the most prominent citizens, including Juarez himself, give one day's work per week to the spade.—*Tribune.*

Hayti.—We have news from St. Domingo dated at St. Domingo City on the 29th of September. The country was making rapid strides in industrial development and the extension of its foreign commerce, under the new rule of Spain. Senor Don Felipe R. y Lemayne, the Captain-General, is both enlightened and liberal in his views; so that the days of revolutionary movements and pronunciamentos may be said to have ended. The tobacco crop of the north will be twenty per cent in excess of former years, the sugar-cane crop is doubled in extent, and great attention was being paid to the cultivation of cotton. The prices of logwood and mahogany had advanced in consequence of the increased demand for labor in the other branches of employment. There would be a very large supply of cotton raised in the colony if sufficient hands could be had to attend to the saving of the staple. White imigration of laborers and tradesmen is invited by the government of Spain. St. Domingo City was very gay and greatly improved in appearance. The United States Consul was absent, and Mr. Waldemeyer, of Baltimore, discharged the duties of the office.—*Herald.*

Advertisements.

Castleton Seminary.
CASTLETON, VT.

This popular and long-established institution has passed into the charge of Miss Harriet Newell Haskell, of Waldoboro, Maine.

Miss Haskell is a graduate of Mount Holyoke Female Seminary, a lady of high culture, an earnest christian, and an instructor of large and eminently successful experience.

R. M. Wright, A. M., a graduate of Williams College, and who has been for many years at the head of a large literary institution in the South, will be associated with Miss Haskell, and will have entire charge of the classical department.

The musical department, both instrumental and vocal, will be under the direction of Miss Hooker, a pupil of Kreissman. As a pianist and as a singer, she has attained rare excellence, and as a teacher has proved remarkably successful. Mons. & M'me Commette have charge of the French Department.

Young ladies will be accomodated with rooms and board in the Seminary, and young men at the same house with Mr. Wright (near the Seminary Park) and under his especial care for particulars or a catalogue apply to

Harriet N. Haskell,
or, R. M. Wright.

PENSIONS.
$100 BOUNTY, PAY & PRIZE MONEY
PROCURED BY
NETTLETON, GILBERT & CAMP.
At their Law and Collection Office,
NO. 111 BROADWAY, NEW-YORK.

No charge made until the money is collected. Letters of inquiry answered without charge.
We refer by permission, to
Hon. George Opdyke, Mayor of New York City.
Hon. Cor's Van Vorst, Mayor of Jersey City.
Maj. Gen. C. W. Sandford, 1st Div. N. Y. S. M.
Brig. Gen. William Hall, 1st Div. N. Y. S. M.
Brig. Gen. Chas. B. Spicer, 1st Div. N. Y. S. M.
Brig. Gen. Charles Yates, 1st Div. N. Y. S. M.
Brig. Gen. John Ewen, 1st Div. N. Y. S. M.
Claflin, Mellen & Co. New York.
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Isaac Seymour, President Bank of North America, N. Y.
Charles Jenkins President East River Bank, N. Y.
William Curtis Noyes, Esq., New York.
David Dudley Field, Esq. New York.
James T. Brady, Esq. New York.
Charles Nettleton, Notary and Commissioner for all the States. Edward Gilbert, Henry Camp.

From the New-York Tribune of Sept 17th.
To Soldiers and their Heirs.—The advertisement of Messrs. Nettleton, Gilbert & Camp in to-day's *Tribune* will necessarily attract the attention of all those who have claims on the government for soldiers' bounty, pay or pensions. The terms on which these gentlemen propose to prosecute and collect such claims are certainly moderate—remarkably so—while their integrity and responsibility is vouched for by our Mayor and several of our leading brokers, merchants and lawyers. Believing them to be upright and capable, we commend them to public confidence and patronage.

From the New York Daily Times of Sept. 17.
Pay of Soldiers' Arrears.—Very many thousands of our soldiers and their families will be interested in the notice published in another column of Messrs. Nettleton, Gilbert & Camp, a respectable law firm of this city, who offer to make collections of pay, bounties, pensions, &c, due to soldiers, at greatly reduced rates. Soldiers are very frequently subjected to the most outrageous impositions in this matter, which is deemed to be one of such general interest that a Benevolent Association has been formed in Chicago for the express purpose of making these collections for the lowest possible compensation. The rates they have established are precisely those fixed by Messrs. N., G. & C.

From the Irish American of Oct. 4th.
Messrs. Nettleton, Gilbert & Camp, 111 Broadway devote their attention to the obtaining of the pay and pensions of soldiers and sailors, or their relatives who may have such claims against the government. The low rate of fees which they charge is one of the noticeable feature of their card. Parties having valid demands on the government have too frequently been mulct of the greater part of the proceeds, under pretence of prosecuting claims which needed only presentation. So glaring had these impositions become, that a Benevolent Association has been formed in Chicago for the express purpose of making these collections for the lowest possible compensation. The rates they have established are precisely those fixed by Messrs. Nettleton, Gilbert & Camp.

From the Newark Daily Advertiser of Sept. 22d.
The Pay of Soldiers, both bounty and pensions, has become so extensive and even complicated, that it is a welcome agency which secures it for these men promptly, and discharges the duty faithfully Messrs. Nettleton, Gilbert & Camp, of New York, are entitled to unlimited confidence in their business.

From the Independent of Thursday, Sept. 18th, 1862.
Thousands of our soldiers and their families in every part of the country are now seeking a reliable channel through which they can collect bounties, pensions, etc., from the government. All such are referred to Messrs Nettleton, Gilbert, & Camp, 111 Broadway, New York, a law firm worthy of entire confidence.

From the Christian Advocate and Journal of Oct. 2d.
To Soldiers and their Heirs.—The advertisement of Messrs. Nettleton, Gilbert & Camp will necessarily attract the attention of all those who have claims on the government for soldiers bounty, pay or pensions. The terms on which these gentlemen propose to prosecute and collect such claims, are certainly moderate, the same as those of the Chicago Benevolent Society, while their integrity and responsibility are vouched for by our Mayor and several of our leading brokers, merchants and lawyers. Believing them to be upright and capable, we commend them to public confidence and patronage.

From the New Yorker Democrat, [German Paper.] of Sept. 25th, 1862.
One of the first and best law firms, Messrs Nettleton, Gilbert & Camp, recommended by the most respectable business men of this city, make it their business to collect pensions, bounty and pay for soldiers, sailors and their heirs. Those who desire to employ these gentlemen, may rest assured that they will be treated well and punctually, and at a small expense. We recommend these gentlemen with full confidence, and wish that many of our countrymen would engage their services As soon as their claims are collected, they will be paid without delay.

From the New Yorker Staats Zeitung, [German paper,] of September 23d, 1862.
Back Pay of Discharged or Killed Soldiers.—Messrs. Nettleton, Gilbert & Camp, who have an office in this city, offer their services for the collection of back pay, bounty, pensions, &c. Soldiers or their relatives are too often overcharged, so that it is well to know that acknowledged reliable men of business take charge of such matters at a small expense.

SAM L. HARRIS,
COUNSELOR AT LAW.
COMMISSIONER FOR THE SEVERAL STATES,
AND NOTARY PUBLIC,
No. 79 Cedar Street, New-York.

F. D. RICHARDSON & CO.
Real Estate Brokers
AND COMMISSION AGENTS.
Nos 82 and 84 Nassau Street,
LAW BUILDINGS, NEW-YORK.

YOUR CUSTOM SOLICITED.
FRANCIS & LOUTREL,
STATIONERS & STEAM PRINTERS,
No. 45 Maiden Lane.

We Supply Everything in our line for Business, Professional, and Private use, execute all styles of *Printing, Lithographic and Book-binding* at the lowest rates, *Blank books Writing Papers and Stationery* of every kind—Diaries for 1863, Photographic Albums, Scrap Books, Portfolios, Expense Books, Wash Books, Gold Pens, Croton Inks, Chessmen, Note Papers, and Envelopes, also Mourning Paper, &c., &c.

MONTEZUMA
DINING SALOON,
83 NASSAU STREET,
BY
MRS. ROCKET.

FULTON HOTEL,
144 FULTON STREET,
A FEW DOORS EAST OF BROADWAY, NEW-YORK.
ON THE EUROPEAN PLAN.
ONE HUNDRED WELL-AIRED ROOMS.

Home Dining Room,
111 AND 113 WILLIAM,
COR. OF JOHN ST., NEW-YORK.
MEATS OF VARIOUS KINDS, 10 Cts. pr. Plate
Coffee, Tea or Cocoa 3 Cts. Home made Pies.
John S. Savery, Ag't.

GEO. M. TRACY'S
IMPROVED FRENCH YOKE
Perfect Fitting Shirt Manufactory,
No. 95 William St., N. Y., directly opposite Platt Street.

Fine shirts made to order from measure and a perfect fit warranted.
A large assortment of warm under garments, such as,
Shaker knit under shirts and drawers,
Shaker flannel do. do.
Scarlet flannel under shirts and drawers, for rheumatics,
Heavy silk under shirts and drawers.
Canton flannel do. do.
English mereno under shirts and drawers,
do. lambs wool do. do.
Fine shirts ready made, superior scarfs and linen collars, four ply ties,
Fine kid gloves, M'Clellan scarfs,
do. beaver do. Satin and silk stocks,
do. cassimere do. Suspenders,
Silk gloves, plush lined Hosiery of all kinds,
Cloth do. do. do. Cardigan jackets,
Ringwood gloves, Gingham umbrellas,
Large assortment, Flannel travelling
Low prices, shirts,
Geo. M. Tracy, Ag't.
No. 95 William St. N. Y

STORMS & FERRIS,
SALT DEALERS,
185 WASHINGTON STREET,
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Pure Saltpetre, Crude and Refined, for Packers' use.

PARSONS & JOHNSON,
Commission Merchants,
AND SOLE AGENTS FOR
EMERY'S NAVAL VARNISH,
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☞The U. S. Bureau of Construction, after subjecting Emery's Naval Varnish to the most thorough tests, have decided its superiority over any other in use, and have adopted it in all the Government Yards, for Ships' bottoms, upper works, yards and iron work of every description.

600,000 MALE or FEMALE AGENTS TO SELL
LLOYD'S NEW STEEL PLATE COUNTY COLORED
MAP OF THE UNITED STATES,
CANADAS, AND NEW BRUNSWICK.

From recent surveys, completed Aug. 10, 1862; cost $20,000 to engrave it and one year's time.
Superior to any $10 map ever made by Colton or Mitchell, and sells at the low price of fifty cents; 370,000 names are engraved on this map.
It is not only a county map, but it is also a
COUNTY AND RAILROAD MAP.
of the United States and Canadas combined in one, giving
EVERY RAILROAD STATION
and distances between.
Guarantee any woman or man $3 to $5 per day, and will take back all maps that cannot be sold and refund the money.
Send for $1 worth to try.
Printed instructions how to canvas well, furnished all our agents.
Wanted—Wholesale Agents for our Maps in every State, California, Canada, England, France and Cuba. A fortune made with a few hundred dollars capital. *No Competition.* J.T.LLOYD, 164 Broadway, New York.
The War Department uses our Map of Virginia, Maryland and Pennsylvania, cost $100,000, on which is marked Antietam Creek, Sharpsburg, Maryland Heights, Williamsport Ferry, Rhorersville, Noland's Ford, and all others on the Potomac, and every other place in Maryland, Virginia, and Pennsylvania, or money refunded.
LLOYD'S
TOPOGRAPHICAL MAP OF KENTUCKY,
OHIO, INDIANA, and ILLINOIS,
is the only authority for Gen. Buell and the War Department. Money refunded to any one finding an error in it. Price 50 cents.
From the Tribune, Aug. 2.
"Lloyd's Map of Virginia, Maryland, and Pennsylvania.—This Map is very large; its cost is but 25 cents, and *is the best which can be purchased.*"
LLOYD'S GREAT MAP OF THE MISSISSIPPI RIVER, From Actual Surveys by Capts. Bart and Wm. Bowen, Mississippi River Pilots, of St. Louis, Mo., shows every man's plantation and owner's name from St. Louis to the Gulf of Mexico—1,350 miles—every sand-bar, island, town, landing, and all places 20 miles back from the river—colored in counties and States. Price, $1 in sheets, $2, pocket form, and $2.50 on linen, with rollers. Ready Sept. 20.
Navy Department, Washington, Sept. 17, 1862.
J. T. Lloyd—*Sir:* Send me your Map of the Mississippi River, with price per hundred copies. Rear-Admiral Charles H. Davis, commanding the Mississippi squadron, is authorized to purchase as many as are required for that squadron.
GIDEON WELLES, Secretary of the Navy.

$150 NEW 7-OCTAVE PIANOS IN ROSEwood cases, iron frames, and over-strung bass for $150; do., with mouldings $160; do., with carved legs and inlaid name board $175, $185 and $200; do, with pearl keys $225, $250, and $300; new 6½ octave, $135. The above Pianos are the greatest bargains in the city. Second hand Pianos at $25, $40, $50, $60, $75, and $100. New MELODEONS at extremely low prices. New and second-hand Pianos and Melodeons to LET, at $2 and upwards per month; rent allowed if purchased; monthly payments received for the same. Foreign sheet MUSIC at 2 cents per page. All kinds of music merchandise at war prices. A pianist in attendance to try new music. HORACE WATERS, Agent, No. 481 Broadway.

PILES.
PAGE'S "BALM FOR THE AFFLICTED"—A certain cure for the Piles, by external application. Thousands are certifying to it, (see Circulars)
For sale by R. Brinkerhoff, 112 William St.
Atlantic Dock, Brooklyn, Feb 2, 1862.
Dr. Page. Dear Sir.—I have been a great sufferer for the last twenty years of a disease called the piles. I have tried many remedies and many prescriptions, and all have been a failure. I have purchased two bottles of your balm or Pile Oil and I am entirely cured. Henry Eller.
Many other communications received, too long to be published.

THE NATIONALITIES.
"*Their origin, elements, mission, responsibilities, duties and destinies.*"—A Discourse by Wm. Goodell (Published in the *Principia* of Dec. 7) is now on sale in Tract form at our office, *in packages only*,—as follows:

By mail, postage prepaid, by us.		Delivered at the Office.	
5 copies for	15 cts;	5 copies for	12 cts,
10 " "	24 "	10 " "	20 "
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The Salvation of our country secured by Emancipation.
A Discourse by Rev. Geo. B. Cheever, D. D., from Esther 14. 4.
Price 3cents single, or 2 cents per copy for packages of 25, 50, or 100 copies.
Postage, which must be pre-paid, one cent per copy. Letters to be post-paid, and to enclose 1 cent for letter carrier.

GOD'S WAY OF CRUSHING THE REBELLION.
A sermon by Rev. Geo. B. Cheever, D.D., preached in the Church of the Puritans, Sept. 29, 1861, from Isaiah 58, 6.
"Is not this the fast that I have chosen? to loose the bands of wickedness, and to let the oppressed go free, and that ye breakevery yoke?"
A limited supply of this able discourse, in tract form, in our hands. Those who wish for copies should send soon.
Price 3 cents each. Postage.—One cent will cover either one, two or three copies. One cent is paid by us to the letter carrier here, for each letter we receive, and for this an additional centhould be enclosed.

THE GUILT OF SLAVERY AND THE CRIME OF SLAVEHOLDING,
Demonstrated from the Hebrew and Greek Scripture. By Rev. George B. Cheever, D. D., Pastor of the Church of the Puritans.
For Sale at the Office of the Principia, 104 William Street, New York. Price $1. Postage 23 cents.

HOUSE FOR SALE
In the city of Cambridge, Mass., a pleasant house, slated roof, heated by furnace—and a pleasant residence for a small family. A very small payment in cash will be required, and the balance can remain on mortgage if required. Further particulars can be obtained at this office,—104 William Street.

HOUSE FOR SALE.
In a pleasant village in New Hampshire, a house barn, wood-house and about an acre of land, will be sold very cheap to settle an estate. For further particulars inquire of the Publisher of the Principia, 104 William Street.

Family Miscellany.

THE WARNING OF ISRAEL TO AMERICA.

FROM COWPER'S "EXPOSTULATION."

Ask now of history's authentic page,
And call up evidence from every age;
Display with busy and laborious hand
The blessings of the most indebted land;
What nation will you find whose annals prove
So rich an int'rest in Almighty love?
Where dwell they now, where dwelt in ancient day,
A people planted, water'd, blest as they?
Let Egypt's plagues and Canaan's woes proclaim
The favors pour'd upon the Jewish name;
Their freedom purchased for them at the cost
Of all their hard oppressors valued most;
Their title to a country not their own
Made sure by prodigies till then unknown;
For them the states they left, made waste and void;
For them the states to which they went, destroyed;
A cloud to measure out their march by day,
By night a fire to cheer the gloomy way;
That moving signal summoning, when best,
Their host to move, and when it stay'd, to rest.
For them the rocks dissolv'd into a flood,
The dews condensed into angelic food,
Their very garments sacred, old yet new,
And Time forbid to touch them as he flew;
Streams, swell'd above the bank, enjoin'd to stand,
While they pass'd through to their appointed land;
Their leader arm'd with meekness, zeal and love,
And grac'd with clear credentials from above;
Themselves secur'd beneath th' Almighty wing;
Their God their captain, lawgiver and king;
Crown'd with a thousand vict'ries, and at last
Lords of the conquer'd soil, there rooted fast,
In peace possessing what they won by war,
Their name far publish'd, and rever'd as far;
Where will you find a race like theirs, endow'd
With all that man e'er wish'd, or Heaven bestow'd?
They and they only amongst all mankind,
Receiv'd the transcript of the eternal mind;
Were trusted with his own engraven laws,
And constituted guardians of his cause;
Their's were the prophets, their's the priestly call,
And their's by birth the Saviour of us all.
In vain the nations, that had seen them rise,
With fierce and envious, yet admiring eyes,
Had sought to crush them, guarded as they were
By power divine, and skill that could not err.
And they maintained allegiance firm and sure,
And kept the faith immaculate and pure,
Then the proud eagles of all conqu'ring Rome
Had found one city not to be o'ercome;
And the twelve standards of the tribes unfurl'd
Had bid defiance to the warring world.
But grace abus'd brings forth the foulest deeds,
As richest soil the most luxuriant weeds.
Cur'd of the golden calves, their father's sin,
They set up self, that idol god, within;
View'd a deliverer with disdain and hate,
Who left them still a tributary state;
Seiz'd fast his hand, held out to set them free
From a worse yoke, and nailed it to the tree:
There was the consummation and the crown,
The flower of Israel's infamy full blown;
Thence date their sad declension and their fall,
Their woes not yet repeal'd, thence date them all.
Thus fell the best instructed in her day,
And the most favor'd lands, look where ye may.
Philosophy indeed on Grecian eyes
Had pour'd the day, and clear'd the Roman skies;
In other climes perhaps creative Art,
With powers surpassing theirs, perform'd her part,
Might give more life to marble, or might fill
The glowing tablets with a juster skill;
Might shine in fable, and grace idle themes,
With all th' embroidery of poetic dreams;
'Twas theirs alone to dive into the plan,
That Truth and Mercy had reveal'd to man;
And while the world beside, that plan unknown,
Deified useless wood, or senseless stone,
They breath'd in faith their well directed prayers,
And the true God, the God of truth, was theirs.
Their glory faded, and their race dispers'd,
The last of nations now, though once the first;
They warn and teach the proudest, would they learn,
Keep wisdom, or meet vengeance in your turn:
If we escap'd not, if Heaven spared not us,
Peel'd, scatter'd and exterminated thus;
If vice receiv'd her retribution due,
When we were visited, what hope for you?
When God arises with an awful frown
To punish lust, or pluck presumption down;
When gifts perverted, or not duly priz'd,
Pleasure o'ervalued, and his grace despis'd,
Provoke the vengeance of his righteous hand,
To pour down wrath upon a thankless land;
He will be found impartially severe,
Too just to wink or speak the guilty clear.
O Israel, of all nations most undone!
Thy diadem displac'd, thy sceptre gone;
Thy temple, once thy glory, fall'n and raz'd,
And thou a worshipper, e'en where thou may'st;
Thy services once holy, without spot,
Mere shadows now, their ancient pomp forgot;
Thy Levites once a consecrated host,
No longer Levites, and their lineage lost,
And thou thyself o'er every country sown,
With none on earth that thou canst call thine own;
Cry aloud, thou that sittest in the dust,
Cry to the proud, the cruel, and unjust;
Knock at the gates of nations, rouse their fears;
Say wrath is coming, and the storm appears.

WHERE THERE'S A WILL THERE'S A WAY.

BY J. G SAXE.

It was a noble Roman,
In Rome's imperial day,
Who heard a coward croaker,
Before the battle, say:
"They're safe in such a fortress;
There is no way to shake it—"
"On! on!" exclaimed the hero,
"*I'll find a way, or make it!*"

Is Fame your aspiration?
Her path is steep and high;
In vain he seeks the temple,
Content to gaze and sigh;
The shining throne is waiting,
But he alone can take it,
Who says with Roman firmness,
"*I'll find a way, or make it!*"

Is learning your ambition?
There is no royal road,
Alike the peer and peasant
Must climb to her abode.
Who feels the thirst for knowledge,
In Helicon may slake it,
If he has still the Roman will
To find a way, or make it!

Are riches worth the getting?
They must be bravely sought,
With wishing and with fretting,
The boon can not be bought.
To all the prize is open,
But only he can make it,
Who says, with Roman courage,
I'll find a way, or make it!

In Love's impassioned warfare,
The tale has ever been
That victory crowns the valiant,
The brave are they who win.
Though strong in Beauty's castle
A lover still may take it,
Who says with Roman daring,
I'll find a way, or make it!

GOOD MORNING.

"O I am so happy!" the little girl said,
As she sprang like a lark from her low trundle-bed;
"'Tis morning, bright morning! Good morning Papa!
O give me one kiss for good morning, mamma!
Only just look at my pretty canary,
Chirping his sweet good morning to Mary!
The sunshine is peeping straight into my eyes,
Good morning, to you, Mister Sun, for you rise
Early, to wake up my birdie and me,
And make us as happy as happy can be."
"Happy you may be, my dear little girl!"
And the mother stroked softly a clustering curl;
"Happy you can be, but think of the One
Who wakened this morning both you and the sun."
The little girl turned her bright eyes with a nod—
"Mamma, may I say then, Good morning to God?"
"Yes, little darling one, surely you may—
Kneel as you kneel every morning to pray."
Mary knelt solemnly down, with her eyes
Looking up earnestly into the skies,
And two little hands folded over each other,
Softly she laid on the lap of her mother—
"Good morning, dear Father in Heaven," she said;
"I thank thee for watching my snug little bed;
For taking good care of me all the dark night,
And waking me up with the beautiful light;
O keep me from naughtiness all the day,
Blest Jesus who taught little children to pray."
An angel looked down in the sunshine, and smiled,
But she saw not the angel, that beautiful child.

THE LIGHT GONE OUT.

Fold the tiny hands so closely;
Smooth the gold waves from her brow;
Wipe away the last sad tear-drop,—
She has naught to weep for, now;
For her earthly toil is ended
And obey'd the last behest;
She has gone down through the darkness
Into everlasting rest.

Mark that brow of snowy whiteness;
Joy and Mirth once sparkled there,
And her spirit had a lightness
That was ignorant of care;
Now those eyelids, pressed so closely,
Hide a dark tear-faded eye,
And that robe of snowy whiteness
Shrouds a form of mystery.

Stoop and kiss the pale lips fondly;
In the brighter, far-back years
He was wont to press them gently
When they smiled at his false fears;
And since then, she oft has spoken
Words of comfort and sweet cheer
To the weary and heart-broken,
When bowed down with grief and care.

Fold the coffin-lid down slowly
O'er the beauteous lifeless face;
It will wear a brighter glory,
And a nobler, higher grace,
In the morning when she wakens
In the sun-light of that clime,
Where the seasons know no changes
From the bright, perpetual time.
Northern Standard.

SUCCESS AND WORK.

The heights by great men reached and kept,
Were not attained by sudden flight;
But they, while companions slept,
Were toiling upward in the night.
—Longfellow.

For the Principia.

AUNT RUTH'S PROPHECY.

BY MARIA GOODELL FROST.

(*Concluded.*)

A handsome man, in the prime of life, sat in the verandah of a low, but pleasantly shaded dwelling; a newspaper lay at his slippered feet, while he, ensconced in a comfortable dressing gown, was quietly puffing a cigar. Back of the verandah, at a pine table, stood a delicate, faded woman, folding and pressing, hastily, garment after garment, with a heavy flat-iron, and then placing them upon a line to dry. The day was hot and sultry, and as the frail woman toiled, she now and then paused to wipe away the perspiration from her brow, or to drop into a chair a moment, still ironing on; and then up again to try the weary, but more convenient standing posture. Suddenly, as if an important thought arrested her, she dropped the dress she was folding, and stepped out upon the verandah.

"Henry," said she, "I do wish you would get that flour, to-day. I spoke to you yesterday, that I might bake by this fire while I iron, and there is not enough for a single loaf; we are out of indian meal, also, so that a a johnny-cake is impossible. What *shall* I do?"

Puff, puff, puff.

"Will you get the flour, Henry?"

Puff, puff, puff.

The tired woman went back to her ironing with a sigh. The handsome man finished his cigar, tipped back his chair, and fell into a state of sweet unconsciousness. Hour after hour the woman ironed, until the large basket was finally emptied of its contents. Then a snowy cloth was spread upon the pine table, some baked beans taken from the oven, with the last few slices of bread, and Henry called to dinner. The meal was taken in silence, for the children were at school; all but the sweet babe who slept in the cradle, or sat up, and played with its blocks, while its mother worked.

"Really, I am more tired after sitting than I realized," said the wife and mother.

"You are always complaining and fretting," said the husband.

Some tears mingled with the dish water, as Clara, (for she is the unhappy wife whom we have all this while failed to recognize) cleared away the table, and restored to order the confused kitchen. By the time the house-work was completed, Henry had made an elegant toilette, and was now ready to stroll out. He generally calculated to be at the depot when the cars came in, to notice the arrivals, and enjoy the excitement, at the post-office, when the mail came; and in the stores to smoke and talk with whoever chanced to be at leisure for gossip."

"Henry don't forget that flour," said Clara again.

"Well!"

Encouraged by the utterance of that monysyllable, Clara ventured to add that the saleratus was out, without which, it would be impossible to have biscuit for tea, or any other hasty culinary preparation.

Henry strolled along in the direction of his office, until he reached the residence of Miss Seraphina Eveleth, the fashionable music-teacher, where soft sounds fascinated his ear, and he could not resist the bow and smile of the witch of a coquette who invited him to enter. We say witch, for the coquette who plays her art upon young men is innocent in comparison with the one who makes game of those who are bound by the sacred obligations of marriage.

Here an hour was spent in mingling the rich bass voice of Henry's with the milder melody of Seraphina's. Henry had found leisure to cultivate music, since his marriage, and the parlor of Miss Evelith was a favorite resort.

"Seraphine Eveleth, what do you want of that married man, I want to know, now?" said Mrs. Harding, the lady with whom Seraphina boarded.

"I just like to take the nonsense out of him, that is all," said Seraphina.

"Well! you've no business."

"I know it, but he is so handsome, it is a pity he is married, isn't it, Mrs. Harding?"

"It is a pity you are such a fool."

When Henry Ross left Seraphina, flour and saleratus were matters quite too earthy for his consideration. He could not pass the drug store; it was a great place for loungers, and this warm afternoon, half a score might be seen stretched back against the counter, or occupying two chair apiece. After two more hours had been frittered away, the sound of the car whistle roused the loungers, and Ross took his way to the depot as usual.

"Hallo, there, Ross," shouted an old comrade, as he slipped off the track, "Munson's case is coming on now; *there's* a haul for you lawyers, if it isn't too late."

"I'll have a finger in the pie, yet," said Ross, the color mounting to his cheek.

It was about tea time, when he reached his office. Henry Ross was a man of acknowledged talent, but no real worth, as we have seen. Lazy and shiftless as he was, if he cse to tax his mind it yielded abundantly; so he managed to keep himself in good condition; (whatever might be said of his family,) by an occasional effort, and then he relaxed again into his oyster life.

"Mother, why don't you get supper!" said Henry Ross Jr., "I am as hungry as a bear."

"So am I, mother, do let me help you," said bright-eyed, dimpled cheeked Lizzie Ross, who was mother over again.

"You may cut some wood, Henry, and build a fire. George bring a pail of water and hang over the tea-kettle, and you Lizzie,"—Mrs. Ross said something in a low tone to her little girl.

"Oh! mother, don't make me do it! I am so ashamed, and I have been so many times," said Lizzie, blushing

"So you have, Lizzie; I am sorry but I cannot help it."

"Mother are you out of flour again?" asked Henry, as he came in with the wood.

"Yes, my son."

"I will go this time; don't cry mother, I shall soon be a man, and then you shall never want for anything."

"You may get some Indian meal," said his mother, "I will make some corn cakes for you; this borrowing system will never do."

By the economy and domestic skill of Mrs. Ross, a comfortable, and even genteel appearing meal was soon prepared, and spread out in good taste upon the supper table, by the busy little hands of Lizzie.

Mrs. Ross was a woman of great natural tact, and her experience enabled her to do marvelous things in the line of making simple dishes appear very nice, and frugal meals delicious and palatable. So her husband, without giving *her* credit for helping him to live, scarcely realized but that the food *grew* on the table.

"Will you bring the flour, to-day, Henry?" she asked the next morning, as they rose from a breakfast of potatoes and codfish.

"I shall be very busy to-day," said Esquire Ross with an important look.

"Well! there is not any sugar in the house, or any tea, or any meat, or fish, and barely potatoes enough to cook once."

"We do not live to eat, but we eat to live," replied the husband, with a look of profound wisdom.

"What will you do, mother?" asked the children.

"There is but one alternative; Henry may carry the basket, and I will myself go to the grocery, and buy, on trust, a few articles that *we must* have, for immediate use. George may take the wheel-barrow and with Henry's help, after I return from the store, bring home a bag of flour."

Ross, like most men, had a particular dislike to store bills, and, like all men of his class, a great antipathy to his wife's shopping. So that it was at the risk of his displeasure that she assumed the necessary responsibility.

When Saturday evening came, it found, as usual, the house in extra order, with due provision made for the Sabbath. The children were washed and put to bed at an early hour, each garment was mended, and ready for use at a moments notice. The potatoes were washed for breakfast, and Clara sat down alone to enjoy her only leisure hour. She had once been intellectual, but now her time was so limited that she craved but one book, and that one contained the soul's greatest need. This night as she clasped the small but priceless volume in her hand, her thoughts turned back to her girlhood's days, and the dear old home. Aunt Ruth had long gone to her last resting place; gone without knowing the fulfilment of her fears for Clara. It was well it should be thus, and father and mother loved her too well to bear the knowledge of her great life-struggle, her bitter disappointment in Henry.

The great mistake was in trusting too much to talent and position, and too little to sound Christian principle. She might have done so differently There was one less brilliant, but more truly noble, who had sought her hand, and would have suited her social wants completely, had she but studied for the qualities that constitute a good husband, rather than those shining ones that attract the multitude, but leave the social hearth desolate. *Industry—prompt, energetic business habits,* are of more value in a husband and father, than a fine perpersonal appearance. *Kindness* and *sympathy* more than talent, render domestic life satisfactory to a true woman's heart. *Stability of character*, and an appreciative sense of the worth of a duty-doing, duty-loving wife, are quite essential to the beauty and harmony of the model man. Good husbands seldom fail to make good wives.

But we have quite forgotten poor Clara Ross, who sits there, so patiently, with her Bible in her hands, reading the words of the wise; "Every wise woman buildeth her house, but the foolish pulleth it down with her hands"

"How shall I build my house? I do so want a christian household, and it seems so difficult, so impossible, in *my* circumstances!"

"But *God* made the circumstances, he has placed me here, and for some purpose."

Gathering strength from the doctrine of Divine Providence, so stimulating to every christian heart, Clara turns again to other marked passages, that so often gave her mental food, or otherwise refreshed her spirit

"If any lack wisdom, let him ask of God, who giveth to all liberally and upbraideth none."

"There! that is just the thing; it is wisdom I want, wisdom to build my house, and I am no longer alone; God is abundantly able to fulfil his promise; I shall not plead in vain."

The prayer that followed was the prayer of faith, and the life of disappointment and trial did not prove a "*failure.*"

PERFECTION OF MILTON'S BLANK VERSE.

BY DE QUINCY.

You might as well tax Mozart with harshness in the divinest passages of 'Don Giovanni,' as Milton with any such offence against metrical science. Be assured, it is yourself that do not read with understanding, not Milton that by possibility can be found deaf to the demands of perfect harmony. You are tempted, after walking round a line threescore times, to exclaim at last—'Well, if the Fiend himself should rise up before me at this very moment, in this very study of mine, and say that no screw was loose in that line, then I would reply—'Sir, with submission, you are ——.' What!' suppose the Fiend suddenly to demand in thunder; 'what am I?' 'Horribly wrong,' you wish exceedingly to say; but recollecting that some people are choleric in argument, you confine yourself to the polite answer—'That, with defference to his better education, you conceive him to lie;'—that's a bad word to drop your voice upon in talking with a fiend, and you hasten to add—'under a slight, a very slight mistake.' Ay, you might venture on that opinion with a fiend. But how if an angel should undertake the case? And angelic was the ear of Milton. Many are the *prima facie* anomalous lines in Milton; many are the suspicious lines, which in many a book I have seen many a critic peering into, with eyes made up for mischief, yet with a misgiving that all was not quite safe, very much like an old raven looking down a marrow-bone. In fact, such is the metrical skill of the man, and such the perfection of his metrical sensibility, that, on any attempt to take liberties with a passage of his, you feel as when coming, in a forest, upon what seems a dead lion; perhaps he may *not* be dead, but only sleeping; nay, perhaps he may *not* be sleeping, but only shamming. And you have a jealousy, as to Milton, even in the most flagrant case of almost palpable error, that, after all, there may be a plot in it. You may be put down with shame by some man reading the line otherwise, reading it with a different emphasis, a different cæsura, or perhaps a different suspension of the voice, so as to bring out a new and self-justifying effect. It must be added, that, in reviewing Milton's metre, it is quite necessary to have such books as 'Nare's English Orthoepy' (*in a late edition*), and others of that class, lying on the table; because the accentuation of Milton's age was, in many words, entirely different from ours. And Mr. Landor is not free from some suspicion of inattention as to this point. Over and above this accentual difference, the practice of our elder dramatists in the resolution of the final *tion* (which now is uniformly pronounced *shon*), will be found exceedingly important to the appreciation of a writer's verse. *Contribution,* which now is necessarily pronounced as a word of four syllables, would then, in verse, have five, being read in *con-tri-bu-ce-on.* Many readers will recollect another word, which for years brought John Kemble into hot water with the pit of Drury Lane. It was the plural of the word ache. This is generally made a dissyllable by the Elizabethan dramatists; it occurs in the 'Tempest.' Prospero says—

'I'll fill thy bones with aches.'

What follows, which I do not remember *literatim*, is such metrically as to require two syllables for aches. But how, then, was this to be pronounced? Kemble thought *akies* would sound ludricious; *aitches* therefore he called it; and always the pit howled like a famished *menagerie,* as they did also when he chose (and he constantly chose) to pronounce *beard* like bird. Many of these niceties must be known, before a critic can ever allow *himself* to believe that he is right in *obelizing*, or in marking with so much as a? any verse whatever of Milton's. And there are some of these niceties, I am satisfied, not even yet fully investigated.

BENTLEY AS A CRITIC ON MILTON.

BY DE QUINCY.

It is, however, to be borne in mind, after all allowances and provisional reservations have been made, that Bentley's hypothesis (injudiciously as it was managed by that great scholar) has really a truth of fact to stand upon. Not only must Milton have composed his three greatest poems, the two 'Paradises' and the 'Samson,' in a state of blindness—but subsequently, in the correction of the proofs, he must have suffered still more from this conflict with darkness, and, consequently, from this dependence upon careless readers. This is Bentley's *case;* as lawyers say, 'My lord, that is my case.' It is possible enough to *write* correctly in the dark, as I myself often do, when losing or missing my lucifers—which, like some elder lucifers, are always rebelliously straying into places where they *can* have no business. But it is quite impossible to *correct a proof* in the dark. At least, if there *is* such an art, it must be a section of the black art. Bentley gained from Pope that admirable epithet of *slashing*, ['*the ribbalds—from slashing Bentley down to piddling Theobalds,*' i. e. *Tibbalds* as it was pronounced], altogether from his edition of the 'Paradise Lost.' This the doctor founded on his own hypothesis as to the advantage taken of Milton's blindness; and corresponding was the havoc which he made of the text. In fact, on the really just allegation that Milton must have used the services of an amanuensis; and the plausible one that this amanuensis, being often weary of his task, would be likely to neglect punctilious accuracy; and the most improbable allegation that this weary person would also be very conceited, and add much rabbish of his own; Bentley resigned himself luxuriously, without the whisper of a scruple, to his own sense of what was or was not poetic, which sense happened to be that of the adder for music. The deaf adder heareth not though the musician charm ever so wisely. No scholarship, which so far beyond other men Bentley had, could gain him the imaginative sensibility which, in a degree so far beyond average men, he wanted. Consequently, the world never before beheld such a scene of massacre as his 'Paradise Lost' exhibited. He laid himself down to his work of extermination like the brawniest of reapers going in steadily with his sickle, coat stripped off, and shirt sleeves tucked up, to deal with an acre of barley. One duty, and no other, rested upon *his* conscience; one voice he heard—Slash away, and hew down the rotten growths of this abominable amanuensis. The carnage was like that after a pitched battle. The very finest passages in every book of the poem were marked by italics, as dedicated to fire and slaughter. 'Slashing Dick' went through the whole forest, like a woodman marking with white paint the giant trees that must all come down in a month or so. And one naturally reverts to a passage in the poem itself, where God the Father is supposed to say to his Filial assessor on the heavenly throne, when marking the desolating progress of Sin and Death,—

'See with what havoc these fell dogs advance
To ravage this fair world.'

But still this inhuman extravagance of Bentley, in following out his hypothesis, does not exonerate *us* from bearing in mind so much truth as that hypothesis really must have had, from the pitiable difficulties of the great poet's situation.

A WORD TO YOUNG LADIES.

Do not dismiss your habits of study, when you cease to attend school. That crisis is often a hazardous one, in the history of a young lady—If she has gained distinction there, without a radical love of knowledge, her improvement ceases with the excitement that sustained it. If a latent fondness for expensive dress and fashionable amusements was cherished in her period of classical education, she will rush into them with an eagerness proportioned to her previous restraint. Satisfied with past honors, and believing that she "has already attained, and is already perfect," she slumbers at her post, and, in a few years, perceives those outstripping her, whose talents she once held in contempt. Every young lady who, at leaving school, entertains a clear and comfortable conviction that she has finished her education, should recollect the reproof of the venerable Dr. Rush to a young physician, who spoke of the time when he "finished his studies." "*When you finished your studies!* Why, you must be a happy man to have finished so young. I do not expect to finish mine as long as I live." There is an affecting lesson in the death of that philosopher, who, after it was supposed that breath had forsaken him, faintly raised his head to listen to some improving conversation that was conducted in his chamber, and even drew the curtain, saying, "*I shall be most happy to die, learning something.*"—*Mrs. Sigourney.*

GOOD ADVICE.—Never retire at night without being wiser than when you rose in the morning, by having learned something useful during the day.

TWO WAYS OF GETTING OUT OF BED.

"Come, my child, get up," said a mother, peeping into the room of her little daughter; "the robins are already at breakfast, and our's will be ready soon." "Yes, mother, in a minute," said Sophy, pettishly. Mother dressed, and was going down stairs, when she again said, "Come, Sophy, jump up, little one." "In a minute," answered Sophy, who soon began to kick the quilt from over her.

Her older sister came in. "How you behave, Sophy," said Mary, "you will surely be late to breakfast. Shall I help you?" "I can dress myself," said the little girl, tumbling out of bed. She began to wash, but she washed dolly, not herself. She began to put on her boots, but played puss in boots instead, to the great disgust of pussy, who tried hard to get out of her clutches.

"Sophy," said Mary, "you *will* be late." At last the breakfast bell rang in good earnest. "What will father say?" asked Mary; for father wanted all his little flock around the table in season. "Don't care," muttered Sophy, hurrying a bit, at the same time. But who does not know that Hurry is not helpful? And Hurry soon overturned a tumbler of water on Sophy's clean stockings. "Oh!" she cried, angrily. In getting another pair from the drawer, the little girl jammed her fingers, and there was another "Oh!" and a bitter one, too. Then her hair had not been brushed; but Hurry had hid the brush under her nightgown; and where was it? Mary had gone down, for Sophy was in no mood to let her sister stay and help her, and so she had to help herself. Helping one's self is a fine thing for a little girl; but Hurry this morning made Sophy lose her temper as well as her brush, and her comb, and her pocket handkerchief; so that when she finally appeared at the breakfast table, she lost her father's smile also. Putting his arm around her to receive her morning kiss, "Has my daughter got out of bed the *wrong side* this morning?" he asked, gravely. Then Sophy could not help crying; and it made her lose her appetite and her breakfast, for the sweetest bread and butter never tastes good to anybody who gets up on the wrong side. Poor Sophy! And I am afraid lessons and school felt the cloudy effect of it, all day. Does not all day usually have to suffer for it, little girls?

There is a *right* side to get out of bed; is there not? Oh, yes. Prudy got up so this morning. How did Prudy get up? The robins that built their nest on the elm tree over her window waked her; or perhaps it was the sunbeam kissing her face. Prudy waked from a sweet sleep, and opened her eyes wide. "Oh," she said, aloud, "i am in my own little bed, ain't I?" as it it was quite queer to be there. Perhaps she had been dreaming, "Far, far away." Then she looked out of the window and saw the sky glowing with the beautiful morning light, and she thought maybe it was God's face smiling on her. That made her *so happy*. She crept out of bed, and stepped softly into her mother's chamber. Her papa was out of his place in bed, and she climbed into it. It was very sweet to lie down beside mother and baby. "Prudy," said mother, "baby was sick and wakeful all night; do not disturb him now. Run back to your little chamber and dress you." Oh, how Prudy wanted to *stay*, and she would stay *so still*, I am sure; but she did not ask or tease to stay. She kissed her mother, and gently and quickly crept back again.

Just as if Prudy wanted to nestle somewhere, she tiptoed into Tom and Harry's chamber, and appeared like a small white angel by their bedside. "Do Prudy, be off," cried Tom, "and not come disturbing us." Henry, on the contrary, seizing poor Prudy's nose, gave it a grip quite too tight for comfort. "Oh!" cried Prudy, "please do not;" and with her eyes full of tears she ran back to her chamber.

Prudy did not get exhausted by these early morning efforts, but set about carefully to dress. She washed herself and spread the wet towel carefully on the rack. She brushed her hair, and put the brush back in her own little drawer. Her boots went on hard, but she tried and tried, and neatly tied the strings herself Then she kneeled down, and thanked God for his kind care of her all night, and prayed him never to let her be cross, or unkind, or proud, or vain, but to forgive her sins, and fill her heart *full* of his love, and make her just like Jesus when he was a little child on earth. After that she took a little book under her arm, and went down stairs to find her papa. Papa met her and kissed her, and called her his "dear, *dear* daughter."

Did not this little girl get up the *right* side?—*Child's Paper.*

AMUSING INCIDENT.

The Cuban *Messenger*, the English paper at Havana, has the following:

As a white drayman was furiously beating his lank, half starved mule, near Government Square, Havana, on Monday 8th, he was astounded to hear the animal exclaim:

'Enough! you brute!'

The drayman looked aghast, and searched under his dray and around his mule to find the origin of his sepulchral voice, when again he was horrified to hear from the animal, to all appearances:

'You are a brute!'

The drayman was dumfounded, and trembled like an aspen leaf, and dropped his whip as if stung by an adder. He blessed himself, and was about falling on his knees, when he again heard:

'I was your mother, once upon a time!'

This capped the climax, and a gentleman from the crowd that had gathered around, endeavored to explain to the terror stricken drayman, that sometimes disembodied spirits return to the world, in the form of animals. Just at this moment, Signor Blitz, accompanied by his two friends, who had been looking on the strange scene, and enjoying the fun, adjourned to the Union Coffee House, on the neighboring corner, and left the crowd endeavoring to induce the animal to speak again, and the drayman embracing the mule in a most filial manner.

LET ME PRAY FIRST.

A very intelligent little girl was passing quietly through the streets of a certain town, a short time since, when she came to a spot where several idle boys were amusing themselves by the very dangerous practice of throwing stones. Not observing her, the boys, by accident, threw a stone toward her, and struck her a cruel blow in the eye.

She was carried home in great agony. The surgeon was sent for, and a very painful operation was declared necessary. When the time came, and the surgeon had taken out his instruments, she lay in her father's arms, and he asked her if she was ready.

"No, father; not yet," she replied.

"What do you wish to wait for my child?"

"I want to kneel in your lap and pray to Jesus first," she answered. And then kneeling, she prayed a few minutes, and afterward submitted to the operation with the patience of a woman.

Surely Jesus heard the prayer made in that hour; and he will love every child that calls upon his name. Let every boy and girl learn to pray.

ANCIENT BEAUTY.

Among the novel thoughts which we meet in Miss Bremer's last volumes for the first time, the following is curious, and will somewhat surprise those who have exalted notions of Grecian and Roman beauty:

"I derived the following impression from the *Galleria di Firenze.* The ideal of beauty was high among the Greeks and Romans; but their actual humanity, at least what we see of it, as represented in their historical characters, is far below the ideal, and even below the standard which is general among us at the present day. The heroes of antiquity, the wise men and emperors, are most frequently very ugly men, often extremely repulsive. The women, the Julias, Faustinas, etc., with few exceptions, in the highest degree of an ordinary character, from simple beauty to pure ugliness. Among the wise men of the Greeks, Plato is the only one who has a noble head and a fine forehead; among the warriors, Alcibiades—but even this head is deficent in the higher, nobler character; among the rulers, Alexander the Great; among the Roman emperors, the eye rests gladly on the handsome and mild countenance of Augustus, and that of Antonius Pius might belong to a noble Christian ascetic; in the features of Marcus Aurelius we observe a calm beauty, but the forehead is broad rather than lofty, and the expression lacks depth and elevation. These, and two other great men among the Romans, are exceptions in the multitude of heads of emperors and military commanders, many of whom are actually carricatures of humanity, although evidently excellent portraits. Such are Marius, Sylla, Claudius, Caracalla, etc. From all of this it is clear to me, that the human race, at least the Christian portion of it, has not, since this time, deteriorated, but, on the contrary, considerably increased in the beauty of harmonious structure of the human frame. The form of the head has especially undergone a change; for in the people of antiquity, the forehead and upper portion of the head was low, in particular among the Romans, with whom the head has a square build, broad rather than high. Among the modern cultivated nations, the arch of the skull is considerably higher, so likewise the forehead; the opening of the eye is also larger, and the whole countenance has a more beautiful, rounding, and lovelier proportion, especially among the women. Must it not be so? A higher spirituality has taken up its abode in the human race—must it not, therefore, form for itself a dwelling in harmony therewith? The ideal has descended into reality, and has elevated it to a resemblance to itself."

MOTHER WIT AND SCOTCH THEOLOGY.

The Rev. Ralph Erskine, on a certain occasion, paid a visit to his venerable brother Ebenezer.

"O, man," said the latter, "but you come in a gude time. I have a diel of examination to-day, and ye maun tak' it, as I have matters o' importance to settle at Perth."

"With all my heart," quoth Ralph.

"Noo," says Ebenezer, "ye'll find a' my folks easy to examine but ane, and him I reckon ye had better na meddle wi'. He has an old fashioned Scotch way o' answering ane question by putting another, and maybe he'll affront ye."

"Affront me," quoth the indignant theologian, "do ye think he can fool me wi' my ane tools?"

"Aweel," says his brother, "I'se gie ye fair warning, ye had better na ca' him up."

The recusant was one Walter Simpson, the Vulcan of the parish. The gifted Ralph determined to silence him at once, with a leading unanswerable question. Accordingly, after putting a variety of simple preliminary interrogatories to the minor clod-hoppers, he at once, with a loud voice cried out:

"Walter Simpson!"

"Here, sir!" says Walter, "are ye wanting me?"

"Attention, sir! Now, Walter, can you tell me how long Adam stood in a state of innocence?"

"Ay, till he got a wife," instantly cried the anvil hammerer; "but can you tell me how long he stood, after?"

"Sit down, Walter," said the discomfited Divine.

WAR AND MATRIMONY.

The Chicago *Tribune*, in noticing the passage through that city of the Wisconsin Second Regiment, says:

"It is of this regiment that a good story has already been told by one of our correspondents. By the late law of Wisconsin, a bounty of five dollars per month in addition to his regular pay is given to his wife or family for volunteers in service. The boys of the Second have been making good use of their time, and a large number of newly wedded wives are left behind at their departure. The boys thought it would not do to lose the five dollars per month. One instance before reported in our columns represents one gallant youth as leaving Camp Randell to hunt himself up a wife, which he did, and of seven days furlough made six a short honey-moon. Such is the power of a uniform in assaults on female affection.

AN INTERESTING INCIDENT.—This noon a fugitive slave, just arrived from Baltimore, (via "U. G. R. R.") was passing through the Doric Hall, at the State House, when he recognized one of the soldiers wounded on the 19th of April at that city, and at once accosted him, inquiring after his health, and asked him if he did not know him. The soldier did not at first remember his face, when the fugitive asked him if he did not remember a colored man bringing him water to drink, and rags to bind up his wounds, while he lay wounded in the street. He replied that he did, and at once recognized his Good Samaritan in the person of the fugitive. The peculiar circumstances of the case made the interview deeply touching. Without revealing facts which might do more harm than good, we will simply add that the fugitive has a wife and two children, and when the Massachusetts soldiers fell wounded in the streets of Baltimore, the fugitive wife *tore up her clothes*, to make rags to staunch the flow of blood. These rags she threw out of a window in her master's house, when her husband gathered them up and carried them to the wounded soldier.

THE STUDY OF INSECT LIFE.—The enormous injury which insects cause to man may be held as one reason for ceasing to consider their study as an insignificant pursuit; for a knowledge of their structures, their food, enemies, and general habits may lead us to guard against their injuries. The honey of the bee, the dye of the cochineal, and the web of the silkworm may be balanced against the destructive propensities of others which are offensive to man. A philosophical study of natural history, however, will teach us that the direct benefits which insects confer upon us are much less important than their general uses in maintaining the economy of the world. In the hot countries where the hyena and vulture but imperfectly remove decaying animal matter, myriads of insects complete the task. Destruction and reproduction are jointly carried on through the the instrumentality of insects; and the same principle regulates even the increase of insects themselves. When aphides are so abundant as to threaten to ravage our fields and gardens, swarms of lady birds come to prey upon them. We have merely mentioned these effects to convince our readers that the study of insect life has a great philosophical importance, and what portion of the works of nature has not? —*Iowa Farmer.*

BE KIND TO YOUR SISTERS.—Boys be kind to your sisters. You may live to be old, and never find such tender, loving friends as these sisters. Think how many things they do for you; how patient they are with you; how they love you in spite of all your ill-temper or rudeness; how thoughtful they are for your comfort, and be you thoughtful for theirs. Be ever ready to oblige them, and if they express a wish, be ready to gratify it, if possible. You do not know how much happiness you will find in so doing. I never yet knew a happy and respected man who was not in his youth kind to his sister. There is a beautiful song which says:

"Be kind to your sisters—not many may know
The depth of true sisterly love;
The wealth of the ocean lies fathoms below
The surface that sparkles above."

Words are little things, but they sometimes strike very hard. We wield them so easily, that we are apt to, forget their hidden power. Fitly spoken, they fall like the dew, the sunshine, and the fertilizing rain; but when unfitly, like the frost, the hail, and the desolating temptest.

PRICES CURRENT.

REPORTED EXPRESSLY FOR THE PRINCIPIA.

ASHES—		
Pot, 1st sort 100℔ 8.00	@— —	
Pearl, 1st sort.. 8 5	@— —	
CANDLES—		
Sperm, ℔ ℔ city—	@— 35	
Do. pt. L. Pom s&Co. 40	@— —	
Do. co. J'd&M y.—40	@— —	
Adam'tine, City.—18	@— 20	
Adam'tine, West'n 20	@— 21	
COAL.		
Liv. Orr'l ℔ ch'n 9 00	@	
Sidney........— —	@— —	
Pictou 7 50	@— —	
Anth'e ℔ 2,000℔ 5 00	@ 6 00	
COCOA—		
Marac'o in bd. ℔ — —	@— 32	
Guayaquil in bd —14	@— 14½	
Para, in bond.. — —	@— —	
St. Dom'o, in bd. —	@— —	
COFFEE—		
Java, white, ℔ ℔—30	@— 31	
Bahia............26	@— —	
Rio.............—25½	@— 28	
Laguayra ......—26	@— 28	
Maracaibo......— —	@— 26	
St. Dom'o, cash.— —	@— 25½	
COPPER—		
Sheath'g, new, (suits) ℔ ℔ ......— —	@— 37	
Sheath'g, old...— 20	@— 30	
Sheath'g yellow— 21	@— 27	
Pig, Chile......— 24	@— —	
Bolts ....— —	@— 38	
DOMESTIC GOODS—		
Sht's br. ℔ yd— — 22	@— 25	
Shirt'gs bled....— 20	@— [illegible]	
" S. I. do.— —	@— —	
[illegible] 4-4..— 21	@— [illegible]	
Sheet'gs br. 5-6..— —	@— —	
" br. 4-4..— —	@— —	
" br. 3-4..— —	@— —	
Calicoes, fancy .— 17	@— [illegible]	
Br. Drills......— —	@— 30	
Kent. Jeans......— —	@— 25	
Satinets........— 50	@— 75	
Checks. 4-4.....	nom.	
Cot. Os. So. No. 1		31
Cot. Os. So. No. 2		37
Cot. Batts......	nom.	
Cot. Yn. 5@12 ℔ ℔	nom.	
Cot. Yn. 14@20..	nom.	
Cot. Yn. 20 & up	nom.	
DRUGS AND DYES—		
Alcohol ℔ gal...— [illegible]	@— [illegible]	
Aloes ℔ ℔.....— 18	@— [illegible]	
Aloes Socatrine — 60	@— 75	
Alum.... .....— —	@— [illegible]	
Borax Refined..— 19½	@— [illegible]	
Sal Ammoniac...— 9½	@— 13½	
Sarsa'rilla Hon — 27	@— 28	
Sarsa'rla Mex.— 8½	@— 9	
Senna, E. I. ....— 14	@— 14	
Senna, Flex....— 15	@— 18	
Soda Ash 80 ℔ c.— [illegible]	@— 3½	
Sugar Lead W..— 20	@— —	
Sulph. Quin.....2 85	@—3.00	
Tartaric Acid...— 55	@— —	
Verdigris.......— [illegible]	@— 23	
Vitriol Blue....— 9½	@— 11	
FEATHERS—		
Pr. Western ℔ ℔. 41	@— 42½	
Tennessee......— —	@— —	
FISH—		
Dry Cod ℔ cwt...... 3.75	@ 4 37½	
Dry Scale 2 25	@ 2.6[illegible]	
Pickled Cod 3.25	@ 3 62½	
Mackerel, No. 1 16.00	@16.00	
Mass. No.1, Hal.14 00	@15.00	
Mack. No. 2, M.— —	@ 7 00	
Mack. No 3 M 1 — —	@ 5 50	
Mackerel, No. 3, — —	@ 5.50	
Salm'n Pic No1.23 00	@24 00	
Sal. Pic. ℔ tce, 18 00	@19.00	
Shad, Ct, No. 1, ℔ hf. bbl.....— —	@ 7 50	
Herring, No. 1. — 28	@— 29	
FLAX—		
American, ℔ ℔— —	@— —	
FLOUR AND MEAL—		
Sour 4.25	@ 4 50	
Superfine, ... 6.15	@ 6.20	
State, ex. br ... 6 8	@ 7 00	
West, mix'd, do. 6 40	@ 7.25	
Fancy b'ds...... 6.65	@ 6.70	
Ohio ex. b'ds.... 7.25	@— —	
Genesee, do...... 8.75	@— —	
Canada ex........ 6 80	@ 8.00	
Corn Meal........ 3.65	@ 4.10	
FRUIT—		
Rais. Sn ℔ ½ ck— —	@ 6.00	
Rais. bch. & yrs. 3.80	@ 4.00	
Cur'nts Zte. ℔ ℔— 11	@— 12	
Citron ....— 39	@— 41	
FURS AND SKINS—		
Beaver, pale ℔ ℔ 1.25	@ 1.50	
Otter, North, pr. 3.00	@ 4.00	
Red Fox, North — 75	@ 1.50	
Raccoon, South.— 15	@— 25	
Mink, Nothern, 2.50	@ 3.00	
Goat, Curacoa..— 31	@— 33	
" Mexican, ℔ ℔— 32	@— 38	
Deer Texas, ℔ ℔— —	@— —	
GRAIN—		
Wheat, w. G. ℔ bu. — —	@— —	
" C. new 1.50	@ 1.55	
" Ohio...... 1.42	@ 1.50	
" Mich. wh... 1.29	@ 1.35	
Chicago s 1.17	@ 1.24	
Mil. Club........ 1.24	@ 1.29	
Rye, Nothern ..— 80	@— —	
Barley........ 1 25	@ 1 3[illegible]	
Oats, Canada....— 55	@— 59	
Peas, bl. c. ℔ 2bu—1.10	@ 1.12	
GUNPOWDER—		
Blasting, ℔ 25 ℔ 3.75	@ 3.85	
Shipping ....— —	@ 4.50	
Fine.............6.00	@ 6 25	
HAY—		
N. R. in bls. ℔100℔.— 60	@ 75	
HEMP—		
Russia cl. ℔ ton — —	@— —	
Manila, ℔ ℔ ....— 8	@— 8½	
Jute.............145.00	@150.00	
Amer. dew'r..150.00	@200.00	
Do. do. dressed.195.00	@230.00	
HIDES—		
R. G. & B. Ayres 20 @ 24 ℔ ℔ ℔.— 21	@— 23	
Do. do gr. s. C..— —	@— —	

Orinoco ....— 21	@— 21½	
Maracaibo, s&d..— —	@— —	
Maranham ox, etc— [illegible]	@— [illegible]	
Matamoras......— 19	@— 21	
Vera Cruz.......— 21	@— —	
Calcutta buff......— [illegible]	@— —	
Do. Kip, ℔ pce..1.70	@— —	
Do. dry salted..1.10	@— —	
Black, dry .... [illegible]	@— —	
HONEY—		
Cuba, ℔ gal .... 1.1[illegible]	@— —	
Cuba (in bond).— [illegible]	@— —	
HOPS—DUTY. 15 ℔ ct. ad val.		
1859 ....— [illegible]	@— [illegible]	
1860 ....— [illegible]	@— [illegible]	
1861 ....— [illegible]	@— [illegible]	
1862 ....— [illegible]	@— [illegible]	
HORNS—		
Ox, R. A. & R. G & C..........— [illegible]	@— —	
INDIGO—		
Bengal, ℔ ℔ .... 1 [illegible]	@— [illegible]	
Madras .... 1 [illegible]	@ 1.[illegible]	
Manila .... 1 [illegible]	@ 1 [illegible]	
Caraccas .... [illegible]	@— —	
Guatemala ....— —	@— —	
IRON—		
Pig, English and Scotch, ℔ ton, [illegible]	[illegible]	
Bar, Fritz, L. V. F.— —	@— —	
Bar, Nor, N. F. R.— —	@— —	
Bar, Fort Sips.— —	@— —	
Bar, Sw or, [illegible]	@— —	
OIL CAKE—		
Thinrb. c. ℔ tun 43.00	@ 44.00	
Thick, round, 33 00	@ 34.00	
PROVISIONS—		
Beef, Mess ℔ bbl. 8 00	@10.75	
" City ...— —	@— —	
" Mess, extra 13 [illegible]	@14 [illegible]	
" Prime, City 11 00	@ 12 50	
" Prime City 4 50	@ 4 75	
Pork M. ℔ bbl.18 00	@ [illegible]	
" Prime...— —	@— —	
Lard ℔ ℔.— 10½	@— 11	
SOAP—		
New York, ℔ ℔ .— 5	@— 6	
Castile ......— 10	@— 14	
SPELTER—		
Plates, ℔ ℔ 6 mos.— 7½	@— —	
SPICES—		
Mace..........— 55	@— 60	
TALLOW—		
American, ℔ ℔— 11	@— 11½	
TEAS—		
Gunpowder ......— 45	@ 1 10	
Hyson ....— 50	@— 75	
Y. Hyson mixed —60	@— 1 2[illegible]	
Twankay ....— 45	@— 55	
Ning Yong ....— 55	@— [illegible]	
Powchong ....— 55	@— 70	
Congou ....— 40	@— 90	
TIN—		
Banca ℔ ℔ ....— 40	@— 41	
Plates, I. X ℔ bx 8 75	@ [illegible]	
Plates, I. C..... 9 00	@ [illegible]	
WOOL—		
A. Sax. Fl. ea ℔ ℔— 60	@— 65	
A. F. B. Merino..— —	@— —	
A. ½ & ¾ Merino..— 48	@— —	
Sup. Pulled Co..— 46	@— 58	
No. 1 Pulled Co.— 48	@— [illegible]	
Peruv. Wash.....— 40	@— 50	
Valp. Unwash..— 14	@— [illegible]	
S. A. F. R. W. ...— 25	@— 28	
S. Am. Unw. W.— 17	@— 19	
S. A. Cord's W.— 24	@— 26	
E. I. Wash.....— 35	@— 45	
African Unw...— 16	@— 20	
Smyrna Unw...— 25	@— 28	
Smyrna Wash..— 36	@— 38	
ZINC—		
Sheets, 15 ℔ ct. 6d val.		
In sheets .. ....—7½	@—	